A CAVEAT FOR THE COVETOVS,

OR,

A SERMON PREACHED at Paules Crosse, vpon the fourth of December. Out of

Luke. 12. 15.

By WILLIAM WHEATLIE, Preacher of the word of God, in Banbury.

The loue of the world is enmitie against God.

You cannot serue God and Mammon.

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M. WHEATLIES SERMON, PREACHED AT PAVLS CROSSE.

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Luke 12. 15.

Take heede and beware of couetousnesse, for though a man haue aboundance, his life consists not in his riches.

THese are the words of our saiuiour Christ, vttered vpon occasion of a certaine accident related immediatelie before two brethren were at variãce, about their fathers lãds. It seems that one would haue had all to himselfe, and left very little or nothing to his brother. Hereuppon the party that thought himselfe ronged, entreats our Sauiour by good counsell, to compose the controuersie betwixt them, and to bring his brother to

some more equall course of diuision. Our Lord that alwayes regarded the soule more thē the state, perceiuing couetousnes to be the cause of this contention, refuseth to entermedle with the parting of their lands, and falls to cure that disease of their soules which procured all this distemper. This hee begins to doe in the verse present, & prosecutes more at large in the sequel of the Chapter. These words diuide themselues into two parts. The first, Christs exhortation, *Take heede, and beware of couetousnesse.* The second, the reason wherewith he backes his exhortation taken from the ineffectualnesse of wealth, the obiect of couetousnesse, *for though a man haue abundance, &c.* that is, if any man should heape vp al superfluities, he shall finde no more safetie, quiet, or cōtentmēt of life, frō this his cop-heaped plenty of outward things. The point of doctrine which our Sauiour Christ aimes at, in the discussing of which I purpose to spend the time alotted, is so manifest, that no mā can chuse but see it, whosoeuer will be ruled by Christ, must beware of couetousnesse. All true Christians, that doe hang at Christs mouth for direction, and

Doctrine.

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ſhew their hope of ſaluation by practiſe of obedience, muſt ſhun and auoid with al diligence this hatefull ſinne of worldlineſſe; one word of Chriſt, ſhould be ſufficient to a Chriſtian ſoule, but he was not ſo ſcant of words as once only to warne vs of ſuch a capitall euill. The ſame ſpirit ſpake in his Apoſtles, that in himſelfe & by their mouthes he hath giuen vs many like aduertiſements, whereof ſome one or two it ſhall ſuffice to haue mentioned. *Coloſſ.3.5.* The Apoſtle ſpeakes to Chriſtians in this maner. *Mortifie therfore your earthly members, fornication, vncleanneſſe, inordinate affection, euill concupiſcence, and couetouſneſſe,* which, (to prouoke our greater hatred) he calls by that hatefull name of idolatrie. And well might he ſo call it, for it cauſeth a man to repoſe his hope of ſafety vpon riches, which ſhould be wholly and only fixed vpon the Lord of hoaſts, ſeeing it is impoſſible that any thing ſhould ſecure a man from daunger, vnleſſe it doe ſurpaſſe all other things in power and in greatneſſe: this one is, you ſee, a capitall enimie of our ſaluation, which in our Chriſtian warfare we ſhould fight againſt, and ſtriue to ſlaughter in

our ſelues. The Apoſtle alſo, *Heb.* 13.5. hath ſaid to the ſame purpoſe, *Let your conuerſation be without couetouſneſſe.* The word is in the originall, *without the loue of mony.* But al comes to one reckoning. And it is obſeruable that he ſaith (your conuerſation) to meete with the deceitful hollownes of thoſe that cõtent thẽſelues in ſome few actions to appeare not couetous, whilſt in other actions at other times they be wholy polluted with this ſin. Their counterfeit & maymed diligence, anſwers not the large extent of this commandement. A good mans life if Gods counſel might be heard, ſhould not in one or 2. alone, but in al the parts therof, be free from the ſtains of this wickednes. More places might be produced for the proof of the ſame truth, if it were as needefull, as eaſie ſo to doe. But the chiefe difficultie in this thing wil be, not ſo much to win conſent of iudgement to the point, as conformitie of practiſe to the iudgement. Wherefore to the intent that Chriſts ſpeeches may be more profitablie regarded, and this fault more carefully ſhunned by you all that heare me this day; I will in fewe words ſet out ſome of the moſt harmefull effects that enſue

ensue vpon this vicious disposition of minde that Christs calls couetousnesse.

First it vtterly hinders the sauing o- *Reason.* 1.
peratiō of the word of God, & causeth the most powerfull instrument of regeneration and saluation, to be altogether ineffectuall for the producing of these effects, in that party in whom it beareth sway. That our Sauiour plainly witnesseth, when hee compareth the word to seede, the preacher to the seedsman, the heart to the ground, this couetousnesse to the thornes that choake the seede. The husbandman may cast away graine vpon a parcell of land ouerrunne with bramhles, but the seede so bestowed will neuer come in at harueſt: So the minister may preach the word to worldly minded men; but hee shall spend his strength in vaine. Let vs studie neuer so painefully, teach neuer so constantly, prooue neuer so strongly, exhort neuer so powerfully, this time, and labour is but lost, among our earthly affected hearers. Either they come not to heare, or attend not in hearing, or meditate not after hearing. And this you must marke brethren, that euē attētiue hearing without medi-

tation, wil not ingraffe the word into your hearts, it will not profit the ſoule more, then much getting, when a mā keeps nothing can benefit his eſtate. Well may it increaſe ſwimming, but not ſauing knowledge: it may furniſh his head with words and matter for honeſt diſcourſe, but not his heart with vprightneſſe and ſincerity for godly conuerſation. Thus then ſtands the caſe. The Lord offers thee his word to enlighten thy mind, to ſanctifie thine heart, to conuert thy ſoule, and make thee a true Chriſtian: Couetouſneſſe oppoſeth it ſelfe, will not ſuffer the word to dwell in thine heart, nor thine heart to ponder vpon the word, and ſo cauſeth thee to be but an hypocrite at the leaſt, ſhouldeſt thou not auoide it?

Reaſon. 2. Secondly, an other euill as bad as this cōmes vp together with this. This ſinne ſteales away the heart from heauen, and thoſe deſirable graces of Gods ſpirit that fit a man for heauen. The Apoſtle *Col. 3. 2.* *Paule* wiſheth vs to ſet our affections vpon the things that are aboue, & not vpō the things that are below; intimating an vtter impoſſibilitie to doe both; as if he had tolde vs that there be 2. ſorts of obiects,

obiects; after which mens affections are caried, ſome are of the earth earthly, momentanie, tranſitorie, and vnable to giue any ſound & laſting contentment. Such are houſes, lands, goods, mony, in a word, wordly things. Others are from heauen, heauenly, ſubſtantial, conſtant, immortal, truly profitable to the whole man, ſuch are faith, repentance, the ſpirit of prayer, the fauour of God, in a word, Chriſt and his benefits. And we muſt vnderſtand this, that the body may aſcend & deſcend at the ſame time, as well as the ſoule or affections be ſet vpon both theſe things. Goe earthward and heauenward both at once, where the treaſure is, there will be the heart, be it in heauē or in earth; no man hath 2. hearts, two treaſuries, the one is but counterfait, if any at all. Now this couetouſnes as an arrow ſhot from hell, doth nayle the heart to the very ground, that it cannot be lifted vpwards, and as a limetwig ſet by the Diuel ſo intangles the wings of the ſoule, that it cannot poſſibly fly vpward toward its proper home. The worldly man is ſo taken vp in courting & wooing his harlotry miſtreſſe, the world; the which hath takē him with her eyelids

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of gaine, & inueigle him with her naked breſts of cõmoditie, that the ſuite for heauen and the things thereof, is altogether neglected and forſaken. Therefore the ſcripture calles the worldling an adulterer, becauſe as the whoremaſter leaues a beautifull and wel-conditioned wife, to embrace a common and polluted curtizan, ſo doth he abandon God and ſaluation, to ſatisfie himſelfe with this moſt deformed and miſhapen world. And is it not the higheſt degree of vnhappines to be robbed of ones vnderſtanding; and ſo farre forth infatuate as to exchaunge heauẽ it ſelfe for a few ſhillings, yea farthings; and be more painfull and earneſt to get a little gliſtring ſiluer into the cheſt, then the glorious image of Ieſus Chriſt into the ſoule? for though God doe often caſt theſe outward things vpon thoſe that take no great paines for them, & the world falls into the mouths of many before they be aware of it (as wee ſay) yet it is not ſo for heauenly things. God neuer ſpills ſuch treaſure, nor parts with them to any without ſuite, without thankes. He muſt call for wiſedome, and dig for vnderſtanding that wil haue them, and

ſtriue

ſtriue to enter that hopes to finde a place in heauen, & miſſe of his entraunce that ſtriueth not. The caſe ſtands ſo therefore with thy ſoule. God offers himſelfe & eternall life, vnto thee, vpon condition of conuenient diligence in vſing the meanes to get it on thy part: the world ſteps betwixt, drawes thine heart, diuerts thy thoughts, cares, deſires, an other way, & ſo cauſeth thee to forfeite euen an eternal kingdome, not for want of meanes, but of care & paines to attaine the ſame. Oughteſt thou not as Chriſt bids, to take heede thereof? but yet more euill proceedeth frō this maſter euill: It expoſeth that heart which harbours it, with allowance vnto all manner of loathſome ſinnes and dangerous temptations. The Diuell hath the couetous man alwayes vpon the hip, as we ſpeake; that is, euer at ſuch an aduantage, that he doubts not to giue him the ouerthrow in any aſſault. Satan is a cruell fowler, hauing his nets and his cal, & euery thing in readines, and if once he become acquainted with the birds diet, he makes no queſtion of his game: yea, he promiſeth himſelfe to haue the poore fowles necke betweene his fingers ſpee-

Reaſon 3.

dily

dily. And indeed no hawke is better trained to the fiſt of the cunning fawkner, then the worldly man to all the Diuells wayes; whatſoeuer ſinne he would haue him commit, let him but hollow and caſt vp the lure of cõmoditie, he ſtoupes preſently and falles vpon it. Would he haue him lie, promiſe him profit; then begins he to hem and haw, and faulter in his ſpeech, and equiuocate, and at length proceeds to downe right lying, and impudent facing out a knowne vntruth. Would he haue him perjured, the ſame art doth that alſo; ſhew him commoditie, vſe ſiluer perſwaſions, hee will aſſay and goe backe, and feare and ſweate, but at laſt hardens himſelfe, and cares not to polhute the name of God, with a thouſand falſehoods, and a thouſand oathes. Yea, the Diuell can make ſuch a man wade vnto the chin in a ſtreame of warme bloud, with the gliſtring ſhew of golde, & cauſe him to leape headlong into the bottomles and burning pit of hell, with the large hope of enriching his eſtate. In a word, there is not the rankeſt of all Sathans poyſons, but he will greedily deuoure in the ſweete broth of commoditie. Thoſe

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vnnaturall crimes which would make the ſoule agaſt, if they came bare-faced, ſend them in a gilded vizard, as it were in a maske to the couetous mans houſe, he wil entertaine them kindely with a kiſſe, and feares not to imbrace them euen in both his armes.

Thoſe hideous and enormous euills for which hell it ſelfe doth gape vpon the conſcience with an open mouth, are (we ſee it with our eyes) euen feareleſly committed in hope of aduantage. And therefore the ſcripture calls this ſinne, not a braunch, but a roote, which it ſelfe, hath many large and big, and fruitfull braunches, & that not of ſome one or 2. or few, but of all euill: becauſe there can be no ſinne named ſo hatefull, which profit hath not made the louers of profit, either to commit themſelues, or which is al one, to conſent to in others. The worldling is a fit peece of timber for any place in Satans building. This mercenarie ſouldiour doth neuer thinke himſelfe too good for any ſeruice in all the Diuells campe, where pay and bootie may be gotten. He can make an Image-worſhipper, & a defender of images worſhip, a periu-

red

red person, a sabboth-breaker, and a maintayner of them that do it, a killer of father & mother, a murderer of Kings, a blower vp of Parliamẽt houses, a staruer of soules, an whoremaster, an harlot, a more polluted wretch, a robber, a forsworne accuser, and what not in the highest degree against any commaundement. This sinne is like a great beast, that makes a large gap for any other beast to enter in at, afterwards. This is the diuels great ordinance wherewith hee makes such fearefull batterie vpon the wals of the conscience, that there are many wide breaches for all his armie of other lusts, to giue an irresistible assault therat, vppon the heart and life, and so to winne the same to himselfe. So that whereas God forbids all sinne in paine of damnation, the diuell may perswade thee if thou be couetous, to any sinne, in hope of commoditie, and shouldst thou not abhorre this most pernicious vice?

4. Reason. But neither yet is this all. A man might begin to practise all sinnes, & yet after feeling the bitternes of these paths of death, returne backe into the wayes of blessednes, and be safe. But this sinne is like the harlot, a deepe and narrow ditch, and like the

the wicked woman that Salomon calls more bitter then death, whoſe heart is as nets and ſnares, and her hands as bands to keepe a man faſt in the warde and priſon of the diuell. For in the fourth place, whoſoeuer is ouerruled by this ſinne, cannot treade one of the ſure ſteps towards heauen: and in what meaſure this lead is tyed to any mans heeles, he is vtterly diſabled from climing vp the ladder of bleſſednes, which the Scripture hath framed for vs. You know that our Sauiour Chriſt hath ſhewed eight beatitudes, as it were ſo many ſtaires vp to the throne of heauen; to be poore in ſpirit, to mourne ſpiritually, to be meeke, to hunger and thirſt after righteouſnes, to be mercifull, to be pure in heart, to be a peacemaker, & to ſuffer perſecution for righteouſnes ſake. Now the couetous man cannot lift vp the legs of his ſoule to any one of theſe ſtaires, and therefore whileſt he continues couetous, there is no poſſibilitie of his euer climing to God. Poore in ſpirit hee cānot be: For he is ſo taken vp with feare of pouertie in purſe, and the ſenſe of the miſerie which want will bring, that his ſoule growes altogether ſenſeleſſe of the miſerie

rie into which the fall of Adam and his owne ſinnes haue caſt him. Spirituall penury is not felt there, where want and pouertie are ſo extreamely pinching. Againe, he can neuer mourne truly for his ſinnes: for either carnall ioy, (which he takes inordinately by ſeeing the encreaſe of his worldly ſubſtance (as the rich man in the Goſpell, when he thought he had riches laide vp in ſtore for many yeares) doth ſo tickle and warme his heart, that the ſtreame of teares is dryed vp which ſhould be ſpent in bewayling his ſinnes, or elſe that worldly ſorrow and vexatiõ (that ſtinges him vpon the ſenſe of outward croſſes, and the diſappoyntment of his hopes in earthly matters) doth turne the ſtreame of weeping quite an other way, that it cannot come to the waſhing of his ſoule, and purging of his conſcience. Then meeke he cannot be, for he is alwaies poſſeſſed with one or other paſſion of carnall ioy or griefe, or enuie, or the like, which as a ſtorme or tempeſt on the ſea, doth fill him full of rage and diſtemper. The ſpirit of God hath cald him a trouble-houſe, ſaying, he that is greedie of gaine troubles his owne houſe, and it is impoſſible that his

heart

heart ſhould be meek and quiet, when as he cannot ſuffer his houſe ſo to be. Alſo for hungring and thirſting after righteouſnes, it cannot be that his appetite ſhould ſtand that way, for the dogs hunger, and dropſie-thirſt of wealth do ſo gnaw and torment his ſoule, that he hath no leiſure to long for Chriſt, and the imputation or communication of his righteouſnes. So that he may freely lap in the filthy puddles of the world, he neuer cares for the ſweete and holeſome ſtreames to which Ieſus Chriſt doth inuite him, and if he may gorge himſelf with the foule garbage of ill gottē goods, the pleaſant & delightfull food of the ſoule is but vnſauory to him. And like as one that hath the greene ſickenes, or ſome other ſuch diſeaſe, will leaue the beſt meate, to feede on ſalt, oatmeale, or ſome ſuch like vnholeſome thing: ſo the pallate and ſtomack of his ſoule is in that meaſure diſordered, as he will reiect righteouſnes it ſelfe, to ſurfet vppon filthy lucre. But as for beeing merciſull, that ſtands not in any ſort with his profeſſion, if he ſhould ſuffer his heart to relent at the miſeries of diſtreſſed men, and open his purſe to releeue them, that

would surely lessen the heape of his mony which he must not denie to do. A peece of mony goes frō him as a drop of bloud from his heart, with such a liuely feeling and paine, that he cannot be well pleased with that whatsoeuer which draws it away. And therefore he hath either no pitie & mercie, or else but by starts and fits now and then, which is as good as none. Now for puritie of heart, how can it be conceiued that he should haue it, whose soule is as a nest for the diuel, or a cage of vnclean birds, in which sinne and Sathan may set and hatch and hucke, and bring vp al their broods of damnable lusts and practises, if that they will lay now and then a golden egge or two among, for the satisfying of his greedy humor. He that hath the roote of all euill in his heart, cannot haue a pure heart. Moreouer for peacemaking, crosse him in his penny, and he will trouble all the world, neither can he put vp a wrong that toucheth him in his commoditie, without being auenged. All the world can tel that couetousnes is the father, mother, nurse, and all, of most debate and strifes, for it makes a man set against euery man, from whom he may wrest any profit, and stand

ſtand againſt euery man alſo, to whom he ſhould pay any dues. And for ỹ laſt ſtep of all, which is to ſuffer perſecutiō for righteouſnes ſake, this will hee neuer doo, his goods are his God, and if it come to thoſe termes, that either he muſt leaue riches or righteouſnes, with true religiō & the practiſe of it, he loues God well, but his mony better. Alas, he muſt be borne with, God giues good words indeed, but a man cannot liue with words: his mony he can feele and ſee, that pleaſeth his ſenſe ſo well, that he thinkes it folly to part with it, for ſuch a matter. And therfore as the young man in the Goſpel, he hangs his head in his boſome, and goes his wayes with a ſad countenance, ſomething ſory that he cannot pleaſe Chriſt, and keepe his wealth both, but what euer come of it he muſt keepe that. The world is his miſtreſſe, and he muſt imbrace her, then farewell righteouſnes and religion. So that now a man might very truly turne the ſpeech of our Sauiour Chriſt againſt the couetous man and ſay: Curſed be the couetous, for he is not poore but proud in ſpirit, and therefore the kingdome of hell is his: curſed be the couetous, for he cannot mourne for

his ſinnes but for his loſſes onely, and therefore he ſhall neuer be comforted. Curſed be the couetous, for he is not meeke but froward in heart, and therefore he ſhall not inherite the earth which he ſo much wiſheth. Curſed be the couetous, for he doth not long after righteouſnes, but after riches, and therefore he ſhall neuer be ſatisfied: curſed be the couetous, for he is not merciful but hardharted, and therefore he ſhall find no mercy. Curſed be the couetous, for he is not a peacemaker but a makebate, and therefore he ſhalbe called the childe of the diuell. Curſed be the couetous, for he is not pure but filthy in heart, and therefore he ſhall neuer ſee God. Curſed be the couetous, for he cannot ſuffer the loſſe of his wealth for righteouſnes ſake, and therfore the kingdome of hell is his. Muſt you not then needs yeeld brethren, that this is a ſinne much to be ſhunned, which doth annihilate the ſauing power of the word of God, ſteale away the heart from the loue of heauen, and the things of God: force the heart to the harboring of the moſt foule temptations, and hinder the heart from attaining any part of bleſſednes, yea plunge it

into such a multitude of curses? Seeing then it is apparant that this vice is most enormous, and pernicious to the soule.

Let vs make some vse of this point to our consciences. First then vpon this ground we may safely build an exhortatiō to all & euery of you, that you do search your owne hearts and liues, to finde how farre this filthy sinne hath found intertaynment there, when Iesus Christ doth so precisely forbid an euil, no Christian can deny, knowing his nature to be inclinable to all euill, that it behoueth from such exhortation, to take occasion of examining himselfe, how farre forth he hath offended or doth offend in that kind. Christ would not giue warning of a fault to his sects, if they were not also subiect to it, and if we be subiect to it, what can we doe lesse then looke to it, if it be breeding in vs yea or no? So then, seeing you haue heard and perceiued the vilenesse of this sinne, I beseech you euery one not censure another, but to consider of his owne heart and life, and to obserue diligently if he haue not bin at the least tainted and blemished with the same, though not wholly polluted with it,

Which exhortation is ſo much the more needefull, by how much the practiſe of moſt men is more contrarie thereto; we come for the moſt part very ill affected to the word of God. When any ſin is there diſgraced, and ſhewed to be daungerous, we labour to poſt off thoſe ſpeeches to another man, and ſending the eyes of our mind abroad, which might haue bin farre better buſied at home; we ſeeke a fit man to beſtow ſuch a leſſon vpon, chuſing rather to caſt it vpon any man, then to learne it our ſelues. We are too full of curteſie at theſe ſpirituall banquets. When ſuch a diſh as this is ſet before vs, namely the diſcountenãcing or diſcommending of a fault, we lay that liberally vpon euery mans trencher, and no man almoſt will carue to himſelfe, becauſe that meat is indeed leſſe toothſome, tho nothing leſſe holſeſome then the reſt. I beſeech you brethren that it may not be ſo with you in this point. Doe not ſay, (as it is an hundred to one that diuerſe of your hearts haue beene buſied in ſaying) If couetouſneſſe be ſuch a ſinne, how ſhall ſuch a man and ſuch and ſuch a man doe, for all the world knows them to bee couetous?

couetous? Nay, heare not so idlely, the Lord spake to thee, and intended the exhortation to thy soule, and would haue thee say to thine owne selfe, Is couetousnes so vile a sinne, how carefull should I bee to finde it, and driue it out of mine heart, by my conuersation? Doe not I practise it, doe not I liue in it? let me looke narrowly, for as it is dangerous so it is crafty, and will not appeare in it owne name, but (like a traitor that hath escaped out of prison) will miscall and disguise it selfe, and take twentie titles, and names, rather then that wherewith it should be called. Men are willing to cloak their sinnes, and to shift their hands of seeming to be naught, not being so. And as when the plague is rife, euery man desires though it bee in his house, yet to keepe it close, and say it is any other disease, because it will be some hindrance to be shut vp for it. So for this disease of filthy lucre, which as an infectious pestilence hath spead it selfe ouer the world, into all cities, townes, and villages, scarce any will be knowne to be diseased with it, fearing rather the disgrace then the daunger. Some would confine coue-

touſneſſe to rich mens houſes only, as if it were not poſſible to be earthly minded, vnleſſe a man had much earth in poſſeſſion. But theſe men are exceedingly deceiued about the nature of this euill, as themſelues might well perceiue had they but conſulted with the wiſe man, that ſaith, the ſluggard luſteth and hath nothing. A man may haue a ſtrong luſt to wealth, albeit he haue none of it, yea though he be frozen vp in the cold dregges of idleneſſe and lazineſſe, ſo that he wil not aduenture to ſet his foot vpon the colde ground for it. Nay, ſuch men are moſt deſperately couetous, for becauſe their ſloth ſerues them not to take the ordinarie paines for getting it, therefore their luſts driues them to hunt and ſeeke for it, in the ſecret and vnbeaten waies of couſonage and villany. I would to God there were not a great number of ſuch ſlothfull luſters knowne in the world, perhaps alſo preſent in this place, whoſe couetouſneſſe is no leſſe then other mens, but it is ouerborne by ſome other luſt that is more then quarter maſter with it. For this you muſt know, that this vice may bee after a diuerſe maner in diuerſe men, in ſome, it is the chiefe Lord and ſoueraigne, bearing rule & commanding for it ſelf; in others it rules as an vnder officer to another luſt, & is as I may ſay, the purueyer, or taker for idlenes, ambition, or prodigality. Sometimes it is whole maſter, ſometimes halfe, ſometimes quarter maiſter with theſe ſins before named; ſomtims as ſeruāt to al

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or ſome of them, for though theſe ſinnes cannot well agree among themſelues, yet they can all agree well enough againſt godlineſſe, and pietie of life. Some ſcrape to keepe and to looke vpon it; ſome ſcrape to ſcatter & miſpend it; the one of theſe is as violent in his courſes, as the other, and this ſinne is as hurtfull, yea and more hurtfull to the parties ſelfe, to the Church and common-weale, when it is kept as a retainer to an other ſin, then if it had the chiefe-dome and Lord-ſhip it ſelfe. Let not the prodigall, let not the ambitious, let not the ſluggard ſay, that he is not couetous. I dare be bold to affirme that if he had the grace & wiſdome to ſearch into himſelfe, he ſhould finde this wicked vice as great a dooer in his ſoule inwardly, & in his cariage outwardly, as in theirs, whom with great ſcorne, he diſgraces by the name of abſolute chuffes, and meere miſers: Send therefore I pray you brethren, each man his owne moſt ſerious conſiderations, at it were ſearchers into his heart and life, (and take an oath of them, to deale trulie, and vnpartially) to ſee and obſerue, whether or no, he haue the infection of this peſtilent

ſtilent ſickneſſe, which alſo the words of Chriſt doe import, for he ſaith: *Looke, and ward your ſelues againſt couetouſneſſe*: as intimating, that there is no eſcaping it, if we doe not looke to it. Now to the intent you may not be deceiued through errour in this ſearch, I will ſtand a while to giue you ſome directions, which by following, you ſhall be ſure not to miſtake in examining and iudging your ſelues as concerning this matter. To this end it ſhall be needefull for me to declare vnto you both; Firſt, *What couetouſneſſe is.* And ſecondly, *What be the markes and tokens of it*: which being knowne, it ſhall be eaſie for him that is not willfully blind, to paſſe an vpright ſentence of himſelfe.

What couetouſneſſe is.

Firſt therfore to ſhew what couetouſnes is: It is the dropſie of the mind, an horſeleach humour after wealth, which euermore cries, giue, giue. It is that that makes the hart as a graue for mony, or a deuouring ſepulchre, or an hell for goods, that will not be ſatisfied though you caſt very much into it. In few and plaine termes, It is the deſire of hauing more then what a man hath already, that being ſufficient for neceſſary maintenance. If the Lorde hath

hath beſtowed vppon any man meanes enough to feede himſelfe, and thoſe that belong to him, with foode holeſome and competent, though perhaps ſomewhat courſe, as alſo to cloath himſelfe and his, with warme cloathing, though neither of the fineſt nor in the faſhion, if his deſires doe not here ſtay themſelues, but ſtill cry more, more, this man is couetous, this ſinne is couetouſnes. He that would haue more then hee hath, hauing that which will ſuffice for his honeſt maintenance, though not in ſuch gay & frolicke manner as his fleſh deſireth, this is the couetous man, and ſo the word that is vſed by Chriſt ſignifies, vz. an hauing diſpoſition: when a man ſo longeth for more then he hath, that he is ſtill ready to take, (which cannot but follow) more then he ſhould haue. For couetouſnes and true contentment, are one oppoſite to the other, as night and day, white & blacke, & therefore we may well know what couetouſnes is, by the contrarietie which it hath with true contentment. Now the Apoſtle doth deſcribe true contentmēt in theſe termes, ſaying, If *we haue foode and couering, let vs be ſufficed or ſatisfied with theſe.* 1. Let vs count 1. *Tim.* 6 6

count that euen ſufficient. Theſe be the bounds which the Holy-ghoſt hath made to hem and keepe in the vnruly deſires of men in reſpect of outwarde thinges, as it were wilde bucks within a pale or parke. Now if the wiſhes will not be raunged within theſe liſts & limits, but breake through them, or leape ouer thē, to finde a larger walke, it cannot bee denied that the ſinne of couetouſnes is committed. For the deſire that is inordinate is this, that Chriſt forbids, & it is thē inordinate, when it exceeds the rule, order, and precincts that God hath ſet & appointed for it. which are, to thinke the preſent things enough (& ſtop themſelues from ſtraying any further) when they will afford meate, drinke, & cloath, ſufficient to content nature, in it moderate vſe to keepe ones ſelfe out of debt, and ſo bring him wel to heauen, his iourneis end, as it were enough mony to beare his charges in his trauaile towards God. Now if any man obiect againſt this & ſay, if couetouſnes be that which you haue deſcribed it to be, where will you finde a man that hath it not, where can one be brought quite free from it? To this queſtion I muſt anſwere, No where

Heb. 13. 5

where, not vnder heauen not within the compaſſe of the whole earth, for this ſinne as well as other is bred in our nature, and cleaues as faſt to the ſoule of euery ſonne of Adam, as his skin to his fleſh. Why? but may ſome mã further obiect, is euery man then ſubiect to thoſe enormious effects & hideous curſes, which you before ſhewed to follow vpó couetouſnes? I anſwer, In no ſort, but alone in thoſe men in whó this ſin is ſuffered to be with allowance, is yeelded to, & followed. In ſome mẽ as I ſhewed you before this vice is as a ſoueraigne Lord: in others it rules vnder ambition, & prodigality, in both thoſe, al the bad effects named before will certainly follow, all the curſes denounced are to both theſe ſorts of men certainly due. In other ſome it is as an vnwelcome gueſt that intrudes himſelfe, it is like a bad tenant that is oftẽ warned to go out, & wil take no warning, it is not ſuffred to haue cómand, but it is ſtriuẽ againſt, reſiſted, complained off, & hath many a ſupplication put vp, & many a ſuit cómenced againſt it, in the Court of heauen, for vſurping in an other mans right. To ſuch it is exceeding comberſome & tedious, & doth thẽ meruailous much annoiance, but yet it can neither produce thoſe vile effects, nor

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bring in those horrible curses. In a word, some haue it, and do beware and take heed of it, as a disease that is applyed with medicines. These it molests, but kilies not. Others haue it, & neuer suspect, feare, nor take heed of it, as a disease that a man carelessely lettes goe without medicining: to these it is not so toilesome, but more dangerous; for it slayes their soule, by bringing forth those bad fruits before named. And thus as plainly as I could, I haue shewed you what couetousnes is in the very nature of it, considered without respect of the degrees thereof.

The signes of it.

Now I come to shew you the markes & tokens of it, which was the second thing I promised, to the end men might knowe themselues, by which a man may also see in what measure or degree this sinne is in him; for if these things be founde in his life, rarely & seldome, then couetousnes hath some secret & vnknowne allowance, through the deceitfulnes of his heart; but it is not wittingly and wilfully maintained: if they doe appeare often and ordinarilie, then couetousnes rules there, & is by him fauoured, loued, yeelded vnto, & obeyed; it is Lord of his soule, though perhaps he be

be ſo full of hypocriſie as not to ſee or cõfeſſe it. And indeed it is a thing very needfull to ſhew theſe ſignes plainely, becauſe when out of our euill will wee cenſure other men, we call them extreamely couetous men, vpon theſe grounds which will beare no ſuch accuſation or action. As namely, if they bee painefull in their callings, if they haue more dealings in the world then our ſelues, if they will not giue at what time we would haue them, or ſuch like. But when in our fond ſelfe-loue we are to ſpeake of our ſelues, we wil not dare to conclude, we are very couetous, no not vpon the ſoundeſt groũds & ſureſt proofs.

To returne therefore to the point. There be 4. ſure and infallible ſignes & marks of this vice, which doe as certainly prooue it to be in the ſoule, as the yellow haire in the lawe did the leproſie, & as the carbuncle doeth the plague. The firſt of theſe is carking and caring, which is a note moſt eaſily ſeene and felt in men of lower place; for as ſome diſeaſes haue their diuerſe ſignes, in diuerſe conſtitutions, ſo haue alſo ſinnes in diuerſe conditions and eſtates, diuers markes to knowe them by. Now this carking is for men of meaner eſtate, principally

1. *Carking*

principally to trie themſelues by. He that doeth grieue and moleſt himſelfe for the feare of want and miſerie to come hereafter (for that is a proper deſcription of carking, it is ſorrow conceiued vppon the doubt and ſuſpition of that need that may come) the man I ſay, that doth ſo vexe and trouble himſelfe, is in that degree couetous that thus grieued. For the affections of our heart, are in their ſeuerall working ſo ioyned & linked together, that the working of ſome will not appeare, but vppon the precedent working of other. No man can inordinately ſorrow for feare of wanting that in the future time, which he doeth not inordinately deſire for the preſent time. And for this cauſe our Sauiour Chriſt, where he intends to ouerthrow couetouſnes, both in this Chapter, in the ſequell of his ſpeech, as alſo in *Matt.* 6. fall vppon the matter of carking, and dwell much vpon that, ſaying: *Care not what ye* *Matt. 6. 25. 34.* *ſhall eate, what you ſhal drinke, & what you ſhall put on*: and after, *care not for to morrow*, bringing alſo many reaſons to that purpoſe, well ſeeing that this ſinne and couetouſnes doe alwaies goe hand in hand, in the poorer ſort chiefly, and ſometimes alſo in the wealthi

wealthie: and that thoſe arguments which are of force to beat downe the one, are alſo fit and able to ſubdue the other too. And therfore alſo in the Parable, he calls couetouſneſſe by the verie name of the *cares of this world*: becauſe wherſoeuer it is ſtrong, there it doth incumber the heart, & peſter it vp with a throng and multitude of moſt noyſome carkings.

So then, if any man doe find himſelfe to ſtand ſo diſpoſed in minde, that hauing enough for the preſent time, yet he dooth eate vp his heart, break his ſleepe, diſquiet himſelfe, & turne into gaule, that comfort which hee might haue in his life, by this vnprofitable and ouer-reaching thoughtfulnes: Ah how ſhall I doe, if a deere yeare come? howe, if I haue ſo manie children? how if I liue till I be ſo old, or till I be lame or blinde? ſure I ſhall ſpend all, I ſhal conſume all, I ſhalbe vndone, I ſhall die a beggar, & come to great wāt & extremitie, and ſuch like terrible dreams: if any man I ſay ſtand thus affected, theſe things doe moſt rankly ſauour of couetouſneſſe: this vice playes the Lord and Tyrant in that mans ſoule, when he that is not aſſured of life til to morrow, nay, that ought to be ready to

depart this life before to morrow, wil thus turmoile himselfe with fruitles & vnprofitable feare, about that which his dreaming cõceit tels him may befal, many a day, nay many a yeare after, (so not suffering himselfe to be free from a burthen, when he may, because he feares he shal not be free whẽ he wold) this mã is most notoriously & violẽtly couetous, & so must know him selfe to be, whether he be rich or poore.

2. *Niggardice.* *Prou.* 11. 24.

A second note of couetousnesse, is niggardise, which is the fault that *Salomon* points out, when he saith; He that spareth more then is fit. When a man is so ouerchary of his wealth that he cannot suffer a graine to be diminished from the heap thereof, with any willingnesse, no not then, when good, iust, and reasonable causes doe require expence, when hee keepes his wealth to feede his eye, and saues his money to looke vpon, this is a fit that proceedeth from the desire of earthly things ouer much, & doth plainly declare an excesse of that humor. This the wise man sets out, when he saith; *There* *Eccles.* 6. 1. 2. *is an euill seene vnder the sunne, a man to whom God hath giuen riches and treasures, but he hath not the power to eate thereof.* This

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neereneſſe, & immoderate ſauing, ſhews that a mans ſoule hath the dropſie, and that not alone when it grows to ſuch extremitie, as a man will pinch and depriue his owne perſon, and his wife, children, and ſeruants, of thoſe comforts and benefits that hee might enioy, but euen then alſo, when a man is pinching towards the poore, and ſo cloſe-fiſted, that he will not part with a part of his ſubſtance for the releefe of thoſe which are in neede and neceſſitie, by him (which is indeede the true end, why God giues to one man more abundance, to an other leſſe) euen this hardneſſe, I ſay, to the poore and needy, doth prooue a man to be very dangerouſly couetous, though he doe neuer ſo liberally, yea and perhaps ouer-liberally beſtow vpon himſelfe; of which we haue a cleare proofe in the words of the Apoſtle, that ſaith; *Whoſoeuer hath this worlds goods, and ſeeth his brother want, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?* That man, you ſee, that is ſo much giuen to holde and keepe, when God calls for it to releeue the diſtreſſed (comming as it were to borrow, in and by them)

1. *Iohn.* 3. 17.

them) he will ſay him nay, and turne him away emptie, or poorely ſerued, the loue of God doth not dwel in that man, whatſoeuer ſhew hee may make; and therefore conſequently, the loue of this world hath taken vp the holt of his heart, I doe not meane, (neither doth the Apoſtle) that he which giues not to euery vagrant rogue, or idle beggar which comes to his doore, or meets him in the way, may preſently be termed vnlouing, and couetous: Nay, there be two ſorts of poore, Gods poore, whom his hand croſſing them any way, hath brought to want, though they bee laborious, and thriftie: and the diuels poore, vpon whom their owne idelneſſe, riote, and ſinfull courſes haue forced neceſſitie: now for theſe laſt, vnleſſe they will ſettle themſelues to labour, and liue honeſtly, they ſhould be relieued with puniſhment and correction, and helped out of their ſinne, not maintained in it, by abuſing mercy, or rather fooliſh pittie; but the former ſort of men, are thoſe whoſe caſe wee ſhould pittie and tender, as our owne, and therefore both open our hearts in compaſſion, and our purſes, according to

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our power in liberalitie, to succour and to helpe them. Gods poore must haue Gods almes, and for those that in such cases can go slincking, and trudging away, not extending their charitable contributiō, to the refreshing of their bowels, & cōforting their hearts that are prest with want, they must eitheir giue the Apostle the lie, or confesse, that the loue of this world hath choked the loue of God, and of their neighbour, in them; yea whē soeuer any needfull thing doth require vs to be at some cost and expence, either for the maintenance of Gods worship, or of the commō good, as in publike seruices, payments, and the like, but chiefly for works of mercie, then to mutter and grudge, and murmer and pinch, and hang backe, and complaine; is a certaine signe of an heart greedily disposed towards earthly things: he that thinks himselfe ouercharged by such expences, is certainly ouercharged with worldlines. As he is prodigall that spends when the diuell and his lusts call for it, so he is couetous, that spares when God and good vses call for it.

The third note of couetousnes, is to clog a mans selfe with too much outward

3. *too much busines in the world.*

busines, and to prosecute these earthly affaires ouer eagerly. When a man fals into that sinne which *Salomon* forbids, saying;

Prou.23.4 *Toyle not thy selfe to be rich* : then it is sure that he hath cast his eyes vppon that which is nothing: first set his desires ouer strongly vpon those outward vanities that haue no true substance in them. If anie man forget the rule of the Apostle *Paul*,

1.Cor.7.31. that bids vs vse this world as if wee vsed it not: and fall to such immoderatenes in his dealings as if he had neuer hard of a better world to prepare for: it is an vnquestionable truth; that he desires the things of this world more then he should do. Now then any mans busines is ouer plentifull & excessiue, when the multitude thereof doth hinder him from the carefull and constant performing of all or any of the good dueties appointed by God, for the saluation of his owne, or his families soules. For the Lord hath composed man of two parts, the one a body which is fading and mortall, to liue here for a few daies, and then yeeld to the stroake of death and of corruption: the other a soule incorporal, spiritual, immortal, which cannot die, nor suffer corruption. And the Lords wil is,

that

that men liuing here in the body, ſhould make al careful, wiſe & godly prouiſiō for his ſoul, that that departing hence out of the bodie, may not be caſt into the torments of eternall vengeance (which are prepared for ſuch as in this life vſe not al good diligence to eſcape them) but may rather enioy its portion in that euerlaſting and vnſpeakeable bliſſe, which is alſo made ready for all them that do conſtantly and with honeſt hearts vſe the meanes to atttain the ſame. And the meanes of attaining this happines, are faith & repentance, & the continuall encreaſe of theſe graces, by praying, reading, and meditating in the word, and good conference daily, as alſo hearing the word preached when occaſion is offered, and ſanctifying vnto the Lord for theſe vſes euery ſeuenth day. For the former of theſe, are to the ſoule of him that hath a true liuing ſoule, as I may ſo tearme the daily repaſts and meales wherwith his inward man is ſtrēgthened and refreſhed, growing daily from grace to grace: the latter, that is, the celebration of the Sabboth, is as I may ſay, a ſolemne feaſt day, and a great banquet for the ſoule, wherein all bodily labours ſo

farre as mercie, neceſſitie and comelines wil permit, being ſet apart, the ſoule ſhould haue libertie after a more then ordinarie manner, to ſolace and delight it ſelfe in God, and feede vpon Ieſus Chriſt, in the word & Sacraments, & other holy exerciſes, that it may grow fat, and well liking in all graces, and chiefely faith and repentance, the two principal graces.

Now theſe being the meanes of Gods owne ordaining to attaine ſound grace here, and glorie hereafter, daily to pray, reade, and meditate, and confer of good things, and weekely to ſanctifie the Sabboth, he that doth ſo ſurcharge himſelf or his family with outward buſines, that he hath not leiſure daily to performe the daily dueties and weekely, that weekely duetie, in ſuch conſcionable ſort as God doth require at his hands, for a purpoſe ſo profitable and moſt excellent, cannot denie that he loues the world too much; being that he ſeekes not, as Chriſt commands: firſt the kingdome of heauen, but firſt the worthleſſe things that this earth can affoord, and leauing that which is the true and proper end of his being here; or to get grace and ſaluation, employes himſelfe too much about that which was but

aſecondarie end, and to be done only by the way, ſo farre as might be helpefull to the former, and no further. Euery man wil yeeld, that he deſires earthly things inordinatly which deſires thē more then eternal life: and it is as certaine, that he rather wiſheth wealth then eternall life, which ſuffers the meanes of attaining that, to ſhoulder out and exclude quite, or elſe driue into a very narrow corner, and ſmall roome, the meanes of attaining this: for the deſires rule the actions, and that a man longeth moſt for, which he moſt labours for. As he that ſuffers hawkes, hounds, & vain thoughts in themſelues, lawful paſtimes ſo to deuour his time, that he hath little or no leiſure for the performing of the forementioned religious dueties; is conuicted before all vnpartial Iudges, to be a louer of pleaſure, more then a louer of God: So he that ſuffers buying, ſelling, bargayning, reckoning, trauelling, & any ſuch buſines lawful in it ſelf, but vnlawful in the immoderat vſe of it, to rob him of leiſure for the ſame exerciſes, muſt needs be condemned to loue wealth more then God, by the verdict of any man that will ſpeake the truth, according

ding to his conſcience, and therefore be it noted as a ſure rule, that euery man is in that meaſure couetous, that is ouer-workeſome & laborious about worldly things and in that meaſure ouer-laborious, that he ſuffers the plentie of theſe things to withdraw him from the cõſcionable, conſtant, & holy performing of better things, tẽding more directly to a better life. Now follows the laſt note of couetouſnes, and that is vniuſtice, or the vſing of iniurious and indirect meanes to get it. For muſt it not needs be yeelded, that he deſires wealth too much, which wil dig to hell, & fall downe to the diuell for it. And what elſe is it, but a falling downe to the diuell for it, when a man doth put the regard of obedience to God, of charity to his neighbour, of honeſtie in himſelfe, behind the reſpect of enriching his eſtate; to al which things, doth he not manifeſtly prefer mony that will doe wrong to winne it. God forbids wrong, charitie, honeſtie, and euery mans conſcience forbids it, onely the diuell and lucre commaund it: Is he not worthie to be called a mony-ſlaue, and a ſlaue to the diuel, that wil diſobey al theſe, to ſerue the deſire of being rich, for is not euery

4. Vniuſtice of which

euery man his seruant to whom he doth obey? And doth he not obey lucre abiectly, that will rebell against the most high Lord, and the conscience his officer for theſe things sake? 1. *In generall.*

So then euery man is so farre forth couetous as vniust in his dealings. Now all those practises are vniust and vnequall, which be not conformable, to 2. generall rules set downe in scripture, that by them we might square out all our particular actions. The first is, to doe to euerie man as wee would haue him doe vnto vs. Not as wee out of our disordered and distempered passions would sometimes onely say, wee would bee content to haue another deale with vs so, as we may deale with them: but what in the true sentence of our iudgement, grounded vpon due & deliberate consideration of the things wee would approue of beeing done to vs, that wee must doe to our neighbours: so that whatsoeuer thing a man would condemne in his iudgement, not in his passions, being offered to himselfe, that is wrong and iniquitie, if hee offer it to another. *Mat.7.12.*

The second rule is, *to serue eache other in loue: for loue seekes not it owne thinges:* *Gala.5.13* 1. *Cor.13.* meaning 6.

meaning only without regard of an other, but doth ſo equally and indifferently conſider another with it ſelfe, that it would not profite it ſelfe with his endammagement; therefore whoſoeuer is wholly poſſeſſed with ſelfe-regards, and hath his eye ſo fixed vpon his owne aduantage, that hee cãnot looke vpon an other man with anie euen regarde of him; this man in all ſuch dealings walks iniuriouſly, becauſe vncharitably, & ſhalbe condemned (though not by the ſtrict law of humane iuſtice, yet by the perfect rule of Chriſtian charitie) for a wrong-doer. And by theſe 2. rules wiſely applyed to each ſeuerall action, it wilbe eaſie to ſpie out vniuſtice, though it hide it ſelfe vnder neuer ſo faire and coulorable pretextes. But wee ſhall not haue ſufficiently preſſed this ſore, if wee deale with it alone in ſuch generall termes, wherefore it is our purpoſe to ſpeake more particularly thereof, and leauing theſe practiſes that are of all men condemned as odious and vile, and practiſed alone by the vileſt men in corners and in darkeneſſe (ſuch as are ſtealing, robbing, forgerie, and all manner of couſonage, ſo termed:) we will ſpeake of thoſe which haue bene practiſed in the world

2. In particular of ſuch vniuſtice as is found.

world vſually, with more applauſe & in the Sun-ſhine; yea and ſome of them perhaps alſo defended, as if they did not deſerue the cenſure of vniuſtice. And becauſe the things be manie whereof we muſt ſpeake, we will ranke them into certaine heads, according to the nature of the ſubiect in whom they be moſt oftē found, for the reliefe of our owne & your memories. Some wrongful actiōs therfore are found in miniſters of iuſtice, ſome in miniſters of the Goſpel, ſome in tradeſ-men, ſome in landlords, ſome in all men without reſpect of their ſeuerall callings; of all which, we will ſpeake ſomewhat in order, & briefly to the intent that by them, euery man may (as we hope, euery Chriſtian man profeſsing religion will) ſearch himſelfe to the quicke, & vnpartially. Firſt then, for miniſters of Iuſtice, (by which name I terme all thoſe that haue any thing to doe in the adminiſtration of publique equitie) in them vnleſſe they be carefull, there will be found very oftē three notorious points of wrong through the deſire of gaine. The firſt is bribery, or the receiuing of gifts, though it be from the innocent, to haue hearing & iuſtice. For a bribe, is any gift taken by him

Miniſters of iniuſtice

1. Taking a gift.

him that hath to deale in matters of iuſtice, of thoſe which are to come vnder his cenſure, whether for matters penall or capitall, whether they be offenders, or not offenders. And therfore the holy Ghoſt hath flatlie forbidden to them the receiuing of any gift at all: and in more then one or two places, hath cryed out againſt thoſe that loue gifts, and take gifts. A gift of this kind is a thing of very ill name and note in the writing of the Spirit of God, who ſhewes his anger, ſaying: *Fire ſhall deuoure the houſes of bribes.* *Iob.* 15. 34. This doth euen as it were builde a neſt for vniuſtice and falſ-hoode, wherein ſhe may come with allowance, hearing, and entertainment, to lay all her ſubtill and craftie deuices and tales, for the foreſtalling of a true narration, that might elſe cleere a caſe to the full. This fills vp the eare with the carewaxe of partialitie, that trueth cannot haue libertie with approbation to ſhew her minde and ſpeake for her ſelfe, vnleſſe ſhee vſe a golden earepicke firſt: and therefore God himſelfe ſaith, *Thas it blindes the eyes of the wiſe:* let a man haue neuer ſo good skil and knowledge in the law and matters of Iuſtice, if he ſuffer this duſt of a bribe,

Exod. 29. 8.

Exod. 23. 8.

to

to bee ſcattered in the eyes of his iudgement, this will ſurely follow, his eyes will (as I may ſay) water and twinckle, & growe worſe and worſe, till at the length hee can ſee nothing, but becomes as blinde as a mole or bat. And indeede this kinde of gaine muſt needes in Gods account, be as ſtolne goods, for the partie receiuing the ſame, hath no manner of right or intereſt into it. For if the man that giues it be innocent, to the knowledge of the magiſtrate, he ſhould haue his cauſe heard and ſentenced aright, euen for his innocencie ſake, though he gaue nothing: If the magiſtrate know him to be nocent, a worlde of goods ſhould not keepe his ſinne from being made knowne and puniſhed: If the magiſtrate doe not yet know either his innocencie or faultines, he ſhould not make himſelfe blind with a blinding gift, before he come to looke vpon the cauſe. And if anie thinke that the will of the giuer doth transferre right to him that takes in ſuch caſe, he muſt knowe himſelfe to be deceiued in ſo thinking, for it is not a pure and voluntarie will, but forced, becauſe hee knowes the humor of the man to be ſuch, that he will not doe right vnleſſe he be hyred

red to it. Euen as a man is willing rather to giue his purſe, to the purſe-taker, then to venture his life or lim: ſo is he to giue a bribe to the bribe-taker, rather thē aduenture his cauſe: and therefore I dare boldlie ſay, and the God of heauen will iuſtifie my words, at the laſt day, that a theefe hath as much true right to the money that hee takes by the high way, as the magiſtrate to the gift that he takes euen of the innocent partie for a day of hearing, or the like: yea though it come not immediately vnto his owne handes, but be giuen to the wife, or ſonne, or ſeruant, or friend, by his appointmēt or allowāce; which is but a little more cleanlie conueyance of a bribe. Should Iuſtice be made as an hackney, that ſtirres not out of dores but for hyre, or as a mercenarie Souldiour, that will not drawe his ſword but for his pay? A 2. thing incident to this calling, is peruerting of iuſtice for reward, which is a thing different from the former, for a man may be ſaide to take a bribe, though he paſſe true ſentēce, & do iuſtice for it: but this that I ſpeak is worſe, when a man will goe againſt equitie, for wages ſake, and this the ſcripture doth alſo plentifully condemne in many places. I th

1. *Peruerting iuſtice or reward*

the iudge for ſom thing that he hath alreadie receiued, or hath couenanted, or hopes to receiue hereafter, for him or any by his procurement, wil find a knot in a ruſh, and condemne the cauſe which he ſhuld maintaine, but maintaine that which he ſhould cõdemne; or if thoſe that are to plead and declare matters in that trueth which they ſee in them, wil', for an ouer-abundant fee, ſet a faire colour vpon a falſe cauſe, & paint ouer a lie with ſhewes, that it may ſeeme truth, (as by concealemẽt of ſome circumſtances & the like) to delude right; (which is, to call euill good, and good euill; light darkenes, & darknes light; a thing that the holy Ghoſt cries wo vpon, whatſoeuer the wit of a couetous man can ſay, to make it ſeeme lawfull,) or when other officers that haue the execution, or helping to execute orders, will for a peece of mony find out delayes and ſhifts, and deuices, (as for example, fruſtrating or chaunging the order or decree, in ſetting it downe, and twentie ſuch other wayes that I know not, but their conſciences can tell of that practiſe there, and God doth alſo ſee) all to ſhielde and defend the wrong doer from the verdict that equity hath paſſed againſt him; theſe,

and euery of theſe practiſes, to peruert iudgement for aduantage ſake, are notorious & palpable wrongs, and ſuch as euery man would condemne & abhorre, if they were offered to himſelfe.

3. *Extortion.* A third action of vniuſtice on ſuch, is extortion, which alſo the laws of the Land do forbid, when he that hath his allowance alotted him for his paines, in ſuch meaſure as is thought by the law competent, (which alſo he may very lawfully and iuſtly take, ſo that he performe his duetie for it,) when ſuch one I ſay will do nothing, or as good as nothing, vnleſſe this fee be doubled or perhaps trebbled, or perhaps will take fees one both ſides, one to ſpeake, an other to hold his peace, or ſpeake nothing to the purpoſe. This is vile vniuſt dealing, the eye of nature can ſee it, the eye of grace can abhorre it, this is to take that which is none of ones own. If any preſent, haue or doe offend in theſe or any of theſe points, or any like to theſe, be it knowne to him, that he liues vniuſtly and couetouſly, and theſe actions ſhal ſtand vp before God and the world at the laſt day & witneſſe againſt him, ſaying; thou didſt harbour this couetouſneſſe which

which Chriſt condemnes, thou art the couetous man which the ſcripture ſaith cannot goe to heauen.

Now come we to ſuch vniuſtice as is found in miniſters of the Goſpel, as a witneſſe of their couetouſneſſe, for God and man would cry ſhame vpon vs for partiallitie, if wee ſhould not taxe this ſinne in men of our owne coate, as well as others; ſeeing all the world can teſtifie, that it findes harbour in them alſo. Now the firſt ſinfull and vniuſt courſe vſed by Cleargimen, is called Simony, when a man buyes a Church-liuing, he ſhewes himſelf to ſerue couetouſnes in the ſum, not God, becauſe he cões in rather by the help of mony, thẽ by the calling of God. And not alone is this ſin thẽ committed, when men be ſuch bunglers in managing their matters, that the law will catch hold of them, but then alſo when there is art in ſinning, and as we ſay, craft in daubing, when the man that is deſirous of liuing, doth not come with a downright bargain, for feare of law: nor ſayes; Sir, if you wil be my friend, and helpe me to ſuch a benefice or promotion, I will giue you ſo much money, or yeelde you, or your yonger ſonne, or your ſeruant, or friend,

2. *In miniſters.*

1. *Simony.*

ſo much commoditie out of it, and ſo foorth. But either in great good will (to his owne preferment, I meane not to the patrō) will ſend him ſome goodly gift, or elſe in good earneſt will lay ſome wager with him, purpoſing to looſe the wager rather then not winne the liuing, or elſe weſel him too good a peniworth in ſome thing, taking farre leſſe then it is worth, or buy ſometing of him, for much more then it is worth; or vſe anyſuch like tricks to delude law, and couſen equitie: theſe deuices be alſo ſimony, as odious in truth as the moſt plain kind of bargaine that cā be made; vnder which rank alſo comes for the moſt part, that vſuall courſe of buying aduowſons, for he that buyes, muſt ſell, that euery man knows, or elſe he muſt liue by the loſſe, which men of this ſtampe will ſeldome or neuer doe if they can chuſe. And in this fault, the patron hath as great a ſhare as the miniſter, yea and greater too; beeauſe the fountaine of the fault is in him; for if he would giue freely, no mā need to buy it, & he ſhuld be able to diſcerne that ſuch a couetous harpie, as is willing to pay for it, were in no ſort fit for the place, & therefore ſhould

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in no sort bestow it vpon him, much lesse set it to sale to him, being that the lawes haue committed this care to his charge, not that he should make a commoditie of it, for then it had bin fitter to giue it vnto poorer mē, whose low ebbe did require to be filled vp by such helps, and not as it is commonly to the Lords of the places, whose reuenues if they were not grosly, either couetous, or prodigall, might well suffice them: the lawes I say, haue laid the care of presenting a fit man, vpon him, not because he should passe it ouer to an other for money, or himselfe make a gaine of it; but because he should do faithfull and profitable seruice vnto the Church and common-weale, in prouiding a man of good parts and competent gifts, as being thought the most of abilitie to iudge of such an one, and to seeke him out. Here therefore a couetous patrone, and a couetous ministers, must be content to diuide the fault betwixt them, and endure to be called vniust and worldly, for making bargaine & sale of the maintenance of Gods worship.

2. *To feed themselus and not the flocke.*

A second fault, and that farre more notorious in men of this ranke, is, when they

The flocke they doe feede themſelues, and not the flocke, through idleneſſe, or carleſneſſe, doe ſeldome or neuer driue the ſheepe of Chriſt vnto the greene paſtures, or the ſtill waters, that the Lord hath prouided for them.

When I ſay, ſuch a thing as this is done, it is of all the particular vniuſtices which I haue named, or ſhall name, the moſt abominable to God, and ought to be ſo accounted alſo amongſt men. For the Churchliuings are as it were, the reuenues of Ieſus Chriſt, and his endowments, to be diſpoſed by him, and it is his order that thoſe ſhould liue of the altar, not which loyter, but which labour at it, and therfore thoſe that labour not, haue no intereſt from him to eate of the fruits, and if they preſume to do it, they fill and fatte themſelues with ſtolne and ill gotten goods, which though they taſte ſweete in the mouth ſhall proue grauell, yea wormewood, yea poyſon in the bowels. Now the labour that the holy Ghoſt requires at the hand of the Miniſters of the Goſpell, is apparantly ſet downe in ſcripture, that no man can without wilfulnes be ignorant of it. *Matt.* 29. 19. 20. *Goe preache, and baptiſe all nations, teaching,*

teaching them to obserue all things that I haue commaunded you; And againe, woe vnto me, if I preach not the Gospell; And againe, I charge thee before God, and before the Lord Iesus, who shall Iudge the quicke and dead at his appearaunce, and his Kingdome; preach the word in season, and out of season. Reproue, exhort, rebuke, withall long suffering and doctrine. An other part of his function is, to reade the word vnto them publikely as did the Leuites in former time, for God forbid, we should disallow this so profitable & comfortable an ordinance, because many content themselues with this alone. And an other part is, to pray with them, and be as it were their petitioner to God in publique. An other is, to administer the sacraments of baptisme and the Lords supper. An other part of his duetie is, in priuate to ouersee their wayes, comforting the weake, strengthening the feeble, and amonishing the vnruly, that so he may giue a good account to God for them, who will require them and their bloud at his hand. Now he that feeds vppon the liuing, and doth not in some good measure set himselfe to do these things which God cals vppon him

1. Cor. 9, 16. 2. Tim. 4. 1. 2. Tim. 2. 15. Act. 8. 31.

to doe, he is a loyterer, he is an hireling.

To take Gods wages, and not doe his worke at all, or elſe negligently, is a great and a curſed wrong, and ſo much the more hurtfull then other wrongs, by how much it doth more neerly & dangerouſly touch the ſoules of men, who muſt (for any thanke that is due to him) periſh for euer; when the meanes of God appointed to ſaue men, is not vſed by him the Miniſter, whom God ſets as a watchman, and puts in truſt with ſuch a weightie imployment. And all ſuch men, ſhall haue the bloud of the parties periſhing through their default required at their hand. It behoued me to haue my noſtrils ſtraungely ſtopt with a poze of preiudice, if I had not ſmelt theſe practiſes to ſauour rankely of couetouſneſſe, and to haue had my mouth baſely muſſled with partialitie, if I had not freely reproued it: and therefore if any in the Miniſterie be preſent, that vſeth theſe courſes to enrich himſelfe by, be it knowne to his face, yea to his ſoule, that theſe ſinnes ſhall ariſe before God, with the aſſent of his owne conſcience, and with a loud and ſhrill voyce, proclaime in his eares, to his ſhame and confuſion, if hee repent

repent not. Thou haſt harbored this couetouſneſſe that Chriſt bids beware of, thou art the couetous man, that canſt not inherite the kingdome of God.

Now let vs proceede to Tradeſ-men, who are occupied in buying, and ſelling, & ſhew how indirect courſes are incident to their place, as teſtimonies of a worldly heart. *3. Tradeſmen.*

The principall are theſe. Firſt, to vſe falſe weights and meaſures, that is, when the weights and meaſures, by which they buy or ſell, either are not of the ſame content, extent, & height that the law requires they ſhould, and they are by cuſtome taken for, or if they bee, yet there is couſonage vſed in applying of them, by iogging, ſhaking, turning, and ſwift conueyances, that I cannot name, but mens hearts can tell that vſe them, and ſo alſo can the Lord that ſees the heart. Now ſuch, the light of nature loaths, and God, condemnes with a woe, and ſaith, falſe weights (and they be as bad as falſe that are falſelie vſed,) are an abomination to the Lord, & he would not abhorre them, if they were not vniuſt. *1. Falſe weights and meaſures.* *Pro. 11. 1.*

The

2. Insufficient wares. The second is, to sell, corrupted, false, sophisticated, and insufficient wares, such as are not in qualitie as good, or in substaunce the same, that the seller would haue the buyer to take them for; which sinne is most grieuous in Apothecaries, because there it may also haue a spice of murder, mixed with vniustice, and for such dealing as this, seeing euery man will exclaime, and grudge against it, being offered to himselfe, wee will seeke no other proofe but his owne confession, to condemne it in himselfe.

3. Ingrossings. The third is, to engrosse, or forestall, that is, to buy vp any commoditie before hand, when it is, or might be cheape, to the fore-seeing of a future dearth, that so he may make his gaine at his pleasure afterwards. It is lawful to buy vp the ouerplus of any commoditie, I meane the residue, when mens turnes are serued in the time of plentie, as *Ioseph* did; that a man may haue it to helpe the common-weale in the time of dearth, with some good and moderate gaine to himselfe also; but the ingrosser, in steede of laying vp the superfluitie of plentie, to preuent and helpe a dearth; doth hoord vp the store

of

of plenty, to procure one, which is to cut the throate of the common-weale for his owne aduantage sake: And therfore *Salomon* saith, *Him that hoords vp corne, the people shall curse.* And seeing the same reason is of all thinges in their degree, I may say the same of all, the ingrosser shalbe accursed, & he could not be so, if he were not vniust. *Pro.* 11. 26.

A 4. thing iniurious in such men, is, to play & prey vpon the necessitie or simplicity of mē, either in thrusting a thing vpō them for much, that a mans selfe knowes to be worth little; or in getting a thing from them for little, which he knowes to be worth more; because they know not the thing, or else must needes haue it, or part with it. In a word, anie exacting of too much, or giuing too little, chiefely when we abuse the ignorance, or the need of our neighber to this end; is to serue ones selfe in selfe-loue, and not his brother in loue, and therefore is vniust. 4. *To abuse the simplicitie or necessitie of men.*

Now if any aske how I can informe their consciences, concerning the increasing or diminishing of the price, I will referre him to the first generall rule forenamed, and wish him to aske as little, and offer as much as himselfe, if hee were in the same

same case, would willingly, not by compulsion haue taken of him, or giue to him; all thing, considered in due manner, to deale otherwise then so, is to deale iniuriously and vnrighteously.

5. To get away an other mans custome or bargaine.

The fifth in this condition of people, is to get away another mans custome by od tricks; as for example, to offer and sell him a very cheap peni-worth, yea cheaper then can be afforded for once or twice, which a man purposeth to fetch out at some other time afterwards, when he hath gotten him in, & such like, & so to take an other mans bargaine out of his hand, is in the same kind for the buyer, that this named for the seller: for such dealing no man can take in good part, when it is done to himselfe, and therefore the law of nature and God both, doe condemne it, as naught and vnequall.

6. Vsing vnlawfull trades, or abusing lawfull.

The last vniustice in men of this condition, is to liue by wicked trades, which serue directly to the supporting of vice & wickednesse: as for example, by keeping dicing houses, filthie houses, bowling alleys, and such like places of hellish resort. which are as it were, the diuells houses of office: the hote and vnsauory steames whereof, doe prouoke heauen, and defile the world. And such is also the abuse of law-

lawfull trades to the same purpose, as in Painters or the like, in making idolatrous or filthie pictures, as fitte instruments to prouoke spirituall or bodilie fornication. So of Stationers, in selling and dispersing filthie and lasciuious pamphlets: and here the common sin of vint-ners and ale-house-keepers bee seuerely taxed, in that they permit brutish creatures worse then swine, to sit & swill, & wash away their reason and discretion, til the house be made a sinke of filthy vomiting, the baseneſſe of which men, and loathsomenes of which practise, no man would suffer within his dores, but that the sweetnes of gaine makes him readie to giue welcome to the blackest fiende of hell, that shall come with a full purse and a lauish hand to misspend the same.

Now these, or all, or any of these, if any Trades-man present, vse, bee it knowen to him without doubling, that they shall all stand vp to his condemnation in the presence of God, and crie out vpon him, saying; Thou doest entertaine this couetousnes that Christ forbids; thou art the couetous man so much cõdemned in the word of God, whose soule cannot be saued, if it so continue.

And

4. in Landlords, as And now must I goe on to speake of those euils in landlords, that hauing much thēselues, set or let grounds, or liuings, or houses, which do proclaim the soueraignty and dominion of couetousnes in them.

1. To racke rents. The first is, to racke Rents, and exact immoderate and excessiue fines, I meane not the requiring of more rents then haue bene accustomed in former times to bee payd; fot it is doubtles lawfull to improue land; but I meane, lifting them to such an high & vnreasonable rate, that the Tenant shal not liue any thing comfortably thereby, but in extremity of toyle and want, being forced either to vse vnlawfull shiftes and base niggardice, or else to dashe himselfe vpon the rocke of penurie and need. This is to grinde the faces of the poore, and it is that sinne of oppression, so much spoken against, in men of this place, by Gods word. *Isa. 3. 15.* Now if any man aske what rule may be set downe out of scripture, as a sure direction for the prices in such cases? I answere, let him set himselfe in the Tenants place, and what hee would then giue (voluntarily, not vpon constraint and extremitie, all things laide together, according to the quantitie of the thing, that, and

and no more then that, must he take, and not suffer himselfe to be trãsported by the sweet tongue of euery flattering seruant; and vnsatiable desire of getting money, to fling away vpon his pleasures, or else augmenting the reuenues for the next heyre. He that will not make himselfe a patterne of his dealing to others, is condemned by his cõscience to deale not righteously.

The 2. fault of Land-lords is, to burden and lade their tenants with carriages and like seruices, more then was agreed vpon in the couenant betwixt them, without paying him for it as an other man will do. As for example, to carie stone and timber for his building, to plow land, to inne hey and corne, to fetch fewel or firewood, to remoue houshold stuffe, and all this *gratis*. The Land-lord may not challenge this priuiledge ouer the tenant, to make him worke for nothing, where he is not tyed by the condition of his lease, nay nor then neither, if it be vnreasonable, and tend to his vndoing. For this the prophet *Ieremiah* durst condemne in a king; and therefore I neede not feare to condemne it in a Land-lord, of what place soeuer. For so saith he of the king of *Iudah*, *Iehoi-*

2. To burden the tenant with carriages &c. more then cõdition.

Iehoiachim ſonne of *Ioſiah*. Woe to him that builds his houſe by vnrighteouſnes, and his chambers without equitie, and wherein ſtood this lacke of equitie; *He vſeth his neighbour*, (or makes him ſerue) without wages, and giues him not for his worke. You ſee this ſharply reprehended by the Prophet long agoe, as voide of equitie, that no man may deride it as a toy of our owne head.

Ier. 22. 13.

A third vniuſtice among Land-lords, is by fraud or might to depriue the tenants of any part of their duties, as of ſome greene, or common, or wood, or ſuch like, that appertaineth vnto them: this is that which the Prophet condemnes by the name of coueting a field, and taking it by force. Now theſe courſes ſpecified, or any of the like kind of any Land-lord preſent accuſtome himſelfe vnto, be it plainely ſpoken vnto him alſo, that theſe his actions, ſhall make appearaunce, and giue in euidence againſt him before the great Iudge, ringing this grieuous out-cry in his eares, and ſaying; Thine heart hath lodged the forbidden ſinne of couetouſnes, thou alſo art that couetous man, that ſo continuing cannot be ſaued. Now it comes in the

the laſt place to ſet forth the leaud practiſes that are common to all men, without reſpect of their ſeuerall places, & theſe are foure.

First, to make deceitfull promiſes, or to breake promiſes & couenãts. When a man lookes to his profit more then to his truth or honeſtie; and therefore will make his bargaine or promiſe in ſuch ſlipperie or doubtfull words or manner, that ſtill he wil find ſome euaſion to pull out his owne necke, when he hath made another to ſerue his turne, as by pleading that he meant not ſo, or ſo; or that ſuch & ſuch a thing ſhould be vnderſtood; or that he hath forgot it, or ſuch like: albeit he had wit enough to expreſſe his meaning fully, and plainely, if he had would, and needed not to haue reſerued ſomething for after-claps. Yea, and hath ſufficient memory, if he had ſufficient honeſtie to beare it in minde too, but chiefly when he will come to a plaine refuſall, being deſtitute of all ſhifts and excuſes, this is monſtrous vniuſtice, which the blind light of nature can ſee well enough and challenge. For an honeſt man; much more a Chriſtian, ſhould ſtand to his lawfull word, though to his *Promiſe breaking.*

owne hindraunce, and that according to true meaning and intent, expreſſed in his promiſe, and vnderſtood by the partie, to whom it was made. A 2. notorious vniuſtice is vſurie. When a man makes a gaine of lending, and binds the partie borrowing, without conſideration of his gaines or loſſes, to repay the principall with aduantage. For whereas there be 3. ſorts of men that vſe to borrow, either poore men, whom neceſſitie driues to it, or vnthrifts, whom prodigalitie driues to it: or ſufficient men, that hope to make a commoditie of it: It is apparaunt by the cõfeſſion euen of thoſe that would ſeeme to ſay ſomewhat for this vſurie, (as if it were not a ſinne ſimply) that it is wicked to lend on vſe to the poore needie borrower, for God hath flatly commaunded to lend vnto him freely; and for the vnthrift, it is alſo certaine that he ſhould not be lent to at all; for that is to feede his iſſue with ill humors, and to put a ſword into his hand wherewith to deſtroy himſelfe; and thus the vſurers moſt accuſtomed and greateſt gaines are cut off. Now for the third kinde of men, of them to exact gaine vnconditionably, not reſpecting

2. Vſurie.

Deut. 15. 7. 8. 9.

ſpecting their looſing or getting, is altogether againſt the law of charitie and equitie both. For the light of nature will not ſuffer any to deny this principall of equitie; that he which will haue part in weale, muſt alſo haue part in woes; and he that will diuide the ſweete, muſt alſo diuide the ſowre: he that will take of the good ſucceſſe, muſt alſo take of the bad: and the light of religion will not ſuffer him that hath any of it, to deny this principall of charitie; that Chriſtians muſt ſerue one another in loue, and not themſelues alone in ſelfe-loue; both which principals are directly contrary to the very trade of the vſurer, for he makes ſure for himſelfe to haue a part only and infallibly in the profit, and therefore ſerues himſelfe alone, and alſo his brother; and for this cauſe the vſurer is ſet among thoſe that cannot come to dwel in the mountaine of God, which he ſhould not be, were he not vniuſt. So then, the vſurer whether hee doe it plainly or vnder-hand, as men haue a thouſand policies to couer their ſinne in this reſpect, muſt vndergoe the imputation of liuing by wrong and iniurie.

3. Withholding dues.

A third vniuſtice in any man, is, to withhold dues from thoſe to whō they belong, as debts, wages, and the goods of orphanes, and ſuch things as haue beene giuen for charitable vſes, and the like. Theſe bee ſo openly euill, that I ſee not how any man can open his mouth with any ſhew, or colour, to iuſtifie thē. When a man will pay his hireling nothing, but keep his owne from him by fraude, or put him off with il words, and poſt him away from time to time, or make him becauſe he is his tenāt, &c. take one or twopence in a day, leſſe then others giue, or pay him very grumblingly, who could brook ſuch dealing, and not ſay, fie vpon it, it is ſtarke ſtaring wrong? So when a man hath wherewithall to pay his debts, in ſome meaſure at leaſt, and yet will breake and not diſcharge them ſo farre as it will goe, or when being a rich man, he ſends away the creditor all to be rated and ſhaken with ill words, and emptie of money, but laden with reuiling ſpeeches; yea though he haue to diſcharge it: what man doth not loath to meete with ſuch vſage to himſelfe? but chiefely when the fatherleſſe childe or widdow haue not the portion

on bequeathed to them, and committed in truſt to a frend, reaſonably, fully, & readily paid in vnto them, this euery man ſees to be bad dealing. In a word, to retaine any part of anothers due, is indignitie.

For *Salomon* hath ſaid, *Withhold not the goods from the owners thereof.* Another vniuſtice of this kind in lay-men, is poſſeſſing of tenths, or church-liuings, ſpecially without any care, to haue the duety of the miniſtrie faithfully & ſufficiently diſcharged. For not to ſtand vpon that queſtion, whether tenths be due by Gods law to the miniſter, (which yet I thinke) might probably & ſufficiently be defended, euen againſt a cauilling & wittie obiector, becauſe the Apoſtle ſaying, that he which is taught in the word, muſt make him that teacheth him, partaker of all his goods; doth thereby intereſt the miniſter into ſome portiō of his peoples ſubſtāce. Now ſeeing none other part was euer aſſined him, either by the law of nature, or the law of God, but this, doth not it probably at the leaſt follow, that euē vnder the Coſpel this is his due? but I ſay not to diſpute this queſtiō, we haue another reſō to

Pro. 3. 27.

To liue vpō tenths chiefely, not prouiding for the maintenance of Gods worſhip.

Gal. 6. 6.

conuince apparantly, that the tenthes cannot, by that true right which will hold good in the courts of conſcience, and of heauen, be detained from the miniſtrie without ſome full requitall other way; for whatſoeuer hath once bin giuen & conſecrated to the maintainance of Gods worſhip, and the true religion eſtabliſhed by him, that is inueſted into the perſon of God, or intãgled vnto Ieſus Chriſt (as I may ſo ſpeake) who wil neuer acknowledge any fine, and hath this royall prerogatiue, that whatſoeuer is once his, the ſame is alwayes his; and whatſoeuer is giuen to him, can neuer be taken from him: neither is ther any preſcribing againſt him, ſeeing hee hath neither ſuperiour, nor law aboue him, and therefore can forfeit no right; ſo that it is alwaies deſtruction to deuour holy things and after the vow to require. Now that theſe tithes were giuen and deuoted by men well diſpoſed to the maintainance of the true worſhip of God, euen before groſſe & heretical poperie had ouerclouded the face of the world, is a thing that I thinke no man will or can deny. Wherefore the concluſion followes ineuitably tha

Proue. 20. 25.

that they be Gods ſtill, and not be beſtowed any other way then in his ſeruice. So many lay-men therefore as ſerue themſelues with church-goods, deale vniuſtly with God and mens ſoules, and cannot eſcape the blot of worldlines, if knowing this, they reforme it not. The laſt vniuſtice that I will name as common to all ſortes of men, is gaming, in hope of gains. Neither let the gamſter, except that his riotous humor cannot come within the compaſſe of couetouſnes, for he doth therfore venture vnthriftily, that he may get more vnlawfully, and his manner of gaining is moſt palpably wrongfull. He takes that to which he hath no right at all that might make it his. He pleads none other title but that he won it, that is, plaid better then another, or perhaps not ſo, but onely caſt the lot more luckily, & all the wit vnder heauen can neuer ſet a colour of lawfulnes vpon this plea. I muſt haue his mony, becauſe I plaid better thē he, or threw the dice more happily. If he alleadge the couenant betwixt him & the party that plaies with him, that is nothing to purpoſe. For euery lawfull couenant is the expreſſing of ſome lawfull right that

was in nature before the couenant, as the grou̅nd therof which he cannot name any; & therefore the couenant is vnlawfull, & cannot giue him lawful possession of any thing. If he flie to the mutuall wil of them that play, let him not vrge that will, but the ground of it; which is, to get another mans goods: and therefore it is wicked, & cannot be the foundation of a iust couenant. Indeede all will transferring right, must either be free-will (and then the thing so passed ouer is free gift, of which nature he wil not acknowledge the thing that he wins, neither can he call it so if he would,) or else will grounded vpon some lawfull and equall consideratiō, which the gamster cannot for his life make shift to name any: and therefore this will that he speaks of, is either none or naught, & so he playes the theefe with another, when he winnes, as with himselfe when he looseth, &c. And whatsoeuer mā he may be in presence, that accustomes to any of these last named things, for his riches sake, let it be certified to his hart, that these things shal condemne him before the Lord, and say; Thou also doest yeeld to this sin of couetousnes, & thou art the couetous mā that

so

ſo cõtinuing, cãnot enter into life eternal. Thus haue we at the laſt brethren, ſhewed you both what couetouſnes is, & the notes of it, vz. carking, niggardice, greedines in dealing, & al vniuſtice: whether in Magiſtrates, miniſters, tradeſmen, landlords, or any men: Be you exhorted now to deale plainly & faithfully with your own ſouls, and by theſe notes, ſearch, try, & examine your own harts, that you may know your own eſtate truly in this behalfe: & be not deceiued, God is not mocked. What wil it auail thee to ſay, I am not couetous, if God wil ſay thou art? ſhal not his word, & ſentence ſtand? And let this be the firſt vſe.

2 Let me be bold to reproue thoſe men among you, that haue their conſciences vpbraiding thẽ with this ſin, by any of the fornamed ſignes. I cannot be thought to intend a particular inuectiue againſt any mans perſon, my diſacquaintãce with this place, & al in it, wil ſufficiently defend me frõ this imputation; ſeeing I know ſcarce any of your faces. Nay, beloued brethren, it is the ſin that I deſire to make odious & hateful to al men, & not any mans perſon whatſoeuer: & as for thoſe that cannot but plead guilty of this fault, they ought to ſubmit *Vſe. 2.*

mit their hearts to the ſharpeſt reproofe, & be content by a bitter medicine to be healed of a poiſonful diſeaſe. I know that that is very true which *Dauid* ſaith; The couetous bleſſeth himſelfe, none more, and his hand hath gotten wealth; no man muſt finde fault with him, that were in equitie; but by how much he is more ſparing to himſelfe, by ſo much muſt wee with more loudneſſe, and vehemencie, ſound forth the trumpet of Gods vengeãce againſt him: & let him hear it to his affrightment, if his hard heart would feele any thing, that he is as loathſome in Gods eyes as any, and as ſubiect to his curſe, as who is moſt ſubiect. And whereas the prints, and footſteps of this enormous crime, are apparrant almoſt euery where in euery condition of men, I muſt bee bold in Gods name, to pronounce a wo againſt their ſoules, & tel their conſciences which wil alſo beare witnes to my words, that they are as abominable in Gods eies as the world is precious in theirs. Ah what a ſhamefull thing is this, that a man profeſſing the Goſpel of Ieſus Chriſt, which would be eſteemed his faithfull ſubiect, ſhould yet harbour in his heart, &

ſerue

serue in his life, this vile traitor which Christ hath prescribed long ago,& would haue exiled & banished, yea & quite chased out of the world, chiefely out of the hearts of all that call themselues by his name,Christians. Is this agreeable to the profession of Christianitie, to haue thine heart thus wedded to the world, still earthward earthward, alwaies looking to the things that are below: hast thou so learned Iesus Christ? Doth he deale so vnlouingly with thee, as not to giue thee better, more lasting, & cõfortable things to delight in? or dealest thou not most vnlouingly with thy selfe and him, that hauing an offer of that most precious treasure, toyest rather to lade thyself with this thicke clay? With what words shall I sufficiently condemne & disgrace this folly? it is madnes, meere madnes, and worse then the worst lunacie that is. When wilt thou learne to be ashamed of thy selfe, and to blush in consideratiõ of thy childish dealing, yea thy wicked demeanure in this respect? Did we euer learn any such thing in the schole of Christ, or in his example? did his conuersation euer sauour of couetousnes? yea, did not he willingly chuse to want

want all things almoſt for our ſakes, to teach vs in his owne perſon, that pouerty is no ſuch matter, & welth no ſuch deſierable things as we make them in our conceits? Muſt wee not then needes blame our ſelues, that haue rather choſen to follow our owne corrupted affections, & the ſinfull faſhion of the wicked world, then his moſt wholeſome direction, and moſt holy patterne? What muſt Chriſt ſay vnto thee when thou ſhalt appeare before him in another world? or art thou ſo very an Atheiſt, as not to dreame of ſuch a day; muſt he not ſtrike thine eare with a chiding, & vnpleaſãt voice, & ſay; Diſloyall & vnfaithfull ſeruant, would neither words nor deeds worke vpon thee? I commanded thee to beware of couetouſnes, I commanded thee firſt to ſeeke the kingdome of heauen, & the righteouſnes therof: I commanded thee not to labor for the things that periſhed, but for the things that endured to eternal life. Mine exãple alſo taught the ſame things, thou neuer readeſt of any carking in me, thogh I had not an houſe to put mine head in, thou neuer heardeſt of any niggardice, toyling or vniuſtice in all my life: yea, I did contemne theſe things, as trifles, not worth

looking

looking after,& refuſed a kingdõe whẽ it ſhuld haue bin thruſt vpon me. Cãſt thou be ignorant of theſe things without wilfulnes,or knowing, neglect thẽ, without rebelliõ?& yet wilt thou call thy ſelfe my ſeruant,whẽ thou regardeſt neither deeds nor words of mine? What could the heathẽ haue don more,or worſ?Say it had neuer bin told thee, that there was a God,an heauẽ,an eternal kingdõe;ſay thou neuer hadſt heard,or ſuſpected any happines to be found,beſids wealth,and outward abũdãce,couldſt thou haue bin more cold,& drouſie in ſeeking the one,more feruẽt & eager in purſuing ỹ other?could my word profit thee no more, to diuorce thee frõ the loue of this world,to perſwade thee of the baſenes of erthly things,& the perfect excellẽcy of heauẽly things? Goe then,& take thy reward with worldlings; Cõſider brethren, what a moſt terrible word it wil be, to be bid thẽ depart frõ Chriſt, to the diuel,& his angels,whether we wil or nay; becauſe we departed from him wilfully before to the world, & its dung,& dros:& know you,that as ſure as god is tru,ſo you ſhall finde this at the laſt day, a couetous mã ſhal not go for an honeſt mã, or good chriſtiã,more thẽ a whore or theef. Flatter

not your

your ſelues with beeing neither whores nor theeſes, harlots & adulterers: theeues and robbers ſhall as ſoone come into the kingdome of God as your ſelues, and yet you know that ſuch ſhall neuer come there.

But if the couetous man diſdaine compariſon with ſuch foule companions, & thinke himſelfe wronged, in that ſuch loathſome men are equalled with him; Let him heare what S. *Paul* ſaith; *This you know, that no fornicator, nor vncleane perſon, nor couetous man which is an idolater, ſhall inherite the kingdome of God and of Chriſt.* Lend thine eare and bee affrighted, O thou worldling, is this Scripture, or is it not? Art thou an Atheiſt to deny it, or one of *Solomons* fooles to deſpiſe it? But yet for more aſſurance heare againe the ſame Apoſtle, ſaying; *No fornicator, nor Idolator, nor adulterer, nor wanton, nor buggerer, nor theefe, nor extortioner, nor couetous man, nor drunkard, nor raylor, ſhall inherite the kingdome of God.* Loe thy companions and fellowes, and know what thou art in Gods account, doth hee not tye thee, as a malefactor, in the ſame chaine, with thoſe whom all

all the world cryes ſhame vppon, and whom thy ſelfe doeſt loath and ſcorne, wilt thou not ſee thy ſelfe alſo to bee a limme of the diuell, becauſe a darling of the world, and as farre from heauen as ſhe that liues in the ſtewes, and he that robs by the highway-ſide.

Now if perhaps any will ſtand out and ſay hee is not a couetous man, let mee call God, and the worlde, and your owne conſciences and your deedes to witneſſe againſt a number of you, that you bee ſo in extreamitie. Doe not many of you carke, and care, and pine your hearts almoſt with needeleſſe doubtings, and ſuſpitions of neceſſitie to bee hereafter, when your owne being is vncertaine, euen for a day, and are you not couetous? Are not many ſo pinching and miſerable, that no mercie, no liberalitie, no bountie can be ſeene in their liues, and the time is to come that euer they did voluntarilie beſtow any thing for the reliefe of the needie, or if any thing, it comes out pinchingly in pence, and two-pences, when God hath giuen it in greater abundance to doe more good, and

yet

yet are you not couetous? Doe not a number lade themselues so burdensomely with worldly dealings, that God, & religion, and a better life can finde no place in their serious considerations; and that either they neuer pray, reade, meditate, or else so drousily and coldely, and shortly, as if they thought euery houre tenne, till they were returned to their worke; yea, doth not the world encroach vpon the greatest part of the Sabboth in many mens tongues & hands, that could be thought religious, and are you not yet couetous? Is not all vniustice rife? Aske your owne hearts yee magistrates, and answere in secret, but in truth: Doe you not take gifts? Doe you not often force your consciences to thinke what they should not, and your handes to doe what they should not, in defending, sentencing, writing, executing any thing, for a reward? & will you deny that you are couetous? question with your hearts, ye tradesmen, will they not tel you that you do engrosse, exact, sophisticate, and vse false weights, measures, & words, and perhaps also more dark tricks, that Gods eyes see, and can tell of, and are you not couetous? Doe not you Land-lords racke

your

your rents, burden your tenants, defraude them, oppesse thē, grinde their faces: and will you say that you are not couetous? Do not some of you Ministers, come in by simonie, and being entered, loyter and neglect a flocke or two, feeding the Lords sheepe more carelesly then you would be content to haue an heard of your owne swine fed, and are you not couetous? Are they not common amongst all sorts, to lie, couzen, and breake promise, and shift to giue your mony to vsurie, to withhold the goods of others in your hands, to liue by Church-liuings, and care not for the Church, & are you not couetous? I would to God brethren, that these things did not crie out in the eares of the Lord of hoasts, and the ordinarie practise of them, like the roaring of manie waters, complaine vnto him of our earthlines. Yea I would wee did not complaine too much one against another; and he that practiseth couetousnes in one thing, seekes to make himselfe seeme honest, by exclayming against as bad prancks in others. Magistrates cry out of trades-men, and they of Magistrates; they of Ministers, the people of Land-lords; almost euery man of an

other for this sinne, and will you not see it in your selues, and be ashamed of it? Let me discharge a good conscience, and without feare, tell the couetous man, I meane him in whom any of these things doe beare sway, that he is a counterfeit Christian, an hollow-hearted protestāt, & a dissembling professour, that makes gaine his godlines, and his wealth his God: and know thou again, that heauē is shut against thee as fast, as against the fowlest sinner that the earth holdes. Hearken O couetous man, whosoeuer thou beest, and see, that thou shalt surely die in this thy sinne, if thou doe not speedily amend it; the loue of the world will pull thee downe to hell, vnlesse thou make hast to cast it off, and be thou also among the other crue of presumptuous sinners, accursed in the name of the Lord. But ah my brethren, do we delight in threatnings, or is it our pleasure to rake in the wounds of your soule, with the naile of a reprofe? nay we desire to heale them, which we coulde not doe without wiping forth this festred water: & for none other end shew you the daunger of your estate, but that you may get out of it. And therefore for the last vse, do beseech you al, that

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ſee what is amiſſe to reforme your ſelues.

There be two degrees of couetous men, ſome ſo fully poſſeſſed with the ſpirit of the world, that God is their enemie, and they his, and ſo they cannot poſſibly be ſaued. Such are thoſe whoſe cuſtome it is to runne thorowe thicke and thinne, to get riches, and who liue in the ordinarie practiſe of knowne euils for wealths ſake; namely, thoſe which I haue before named, or ſome like to them. If thou bee one of theſe, to thee the curſe denounced doth certainely belong; and ſhall cleaue to thy ſoule ſo faſt, that neither mē nor angels ſhall ſeparate the ſame, vnleſſe thou doe ſpeedily amend. Pittie thy ſelfe miſerable man, pittie thy ſelfe, leape not into hell, it is a place of torment, both fearefull and eternall. Caſt not thy ſelfe into the flames of damnation. Why wilt thou die, and haſt bene warned? Is all the world worth one ſoule? Ah make not ſuch an hard bargaine, but haue compaſſion vpon thy dying ſoule. Bewaile and confeſſe thy ſin before the Lord, leaue & forſake thine vniuſt courſes, and couetous deſires. Be it ſufficient that thou haſt bene all this while a ſlaue to the world, nowlay hold

vppon this libertie of the ſonnes of God: ſhake off this yoake of Sathan; weane thy ſelfe from the breaſts of the world, and caſt from thee the too much liking of thoſe things that are more baſe, then that an eternall ſpirit ſhould build it delights vppon them. But if I cannot preuaile with this neere and abſolute worldling, if hee will needs be guiltie of his owne damnation, and refuſe to commiſerate himſelfe, what remedie, who can helpe him that wil not helpe himſelfe, let him periſh. And let me with more hope of ſucceſſe, turne my ſpeech to the ſecond degree of couetous men, ſuch as though they be not wholly excluded the hope of ſaluation, becauſe this ſinne is not abſolute lord of their liues, yet are hindred from many neceſſarie comforts, and come into many lamentable euils; becauſe they be not carefull enough to purge themſelues of this vice. Of this kinde are many profeſſors of true religion, that haue giuen ſome good teſtimonie of their vprightnes and truth, and made good proceedings in the waies of God, which yet for wãt of ſufficiẽt care to reſiſt & reforme this fault in thẽſelues, haue beene ſhamefully foyled by Satan,

and

and drawne ſometimes to moſt vniuſt and commendable courſes, ſuch as the wicked world hath euen taken notice of; and as I may ſo ſpeake, hath ſhouted and houted at thē, glad to take any exception, and therefore much more reioycing that ſo iuſt a cauſe of euill ſpeaking hath bene offered. It is an outcrie of the world, that thoſe which would be accounted moſt forward profeſſors of religion, thoſe that doe ſeeme to make ſo much account of preaching and ſermons, and ſo forth, euen theſe are as hard as vniuſt; as couetous in their dealings as the worſt of their neighbours. And ſurely brethren, though the world (willing to report the worſt of things) doe vſe a tricke of rhetorique in aggrauating, yet it cannot be denyed that your liues hath giuen matter enough to worke vppon; It is a true complaint of many that make great ſhewe of religion, that thogh they be not as couetous as the worſt, yet they be too notoriouſly couetous; and the ouer-abundance of this euill weede, doth diſſauour all the graces and vertues which are or ſeeme to be in them. Why wilt thou if thou feareſt God, ſuffer thy ſelfe to be ſo baſely carried away with

the desires of these things, that here-hence thou shouldest run into courses of that nature as make thy profession euill spoken of, as open the wicked mouthes of clamorous mē against thee, as renders thy name, a white or marke, for all those that are willing to cast out the venimous dartes of oblequie and reproache against the same; as giues wicked men occasion to shelter thēselues from all reproofes by retorting thy bad actions in the face of the reprouer, as make sinners to applaud themselues in their sinnes, and thinke, though I make not such a shewe as such an one, yet hee is as couetous, as I am otherwise faultie. Yea, as doe cause all good men and religion it selfe to receiue disgrace, when they can say (thogh lyingly, yet badly enough, hauing the example of some such to pretend (as euidence against all) that such are all the sort of you. I beseech you brethren, if anie of you that feare God, haue beene ouerled with these earthly things, let him now see and consider of these manie and grieuous inconueniences, & see what the immoderate following of the worlde can yeelde him, aunswerable to the losse of all those comforts that his hart should enioy

if it were rid better of this sin, and to those good affections and praises that he should haue from good men, if he did ouercome this sinne, and to that freedome and safety from the scourge of the tongues of lewde men, that might come to him, had he not giuen them the aduantage against him, by vnmuzling their mouthes, with the too too grosse practising of this sinne.

Now then consider this with thy selfe, whosoeuer thou mayest be; Disgrace thy selfe, disgrace religion; dishonor Gods holie name, cause wicked men to exult, thy friends and Gods seruants to be grieued no more. Doe no more I say rush vpon all, or any of these inconueniences, through the too much dotage after these base and contemptible things. If I cannot preuaile with them that haue bene wholly worldlings, and altogether men of this earth, yet with thee that hast some good thinges, some sparkes of Gods spirit, some truth of religion, and hope of a better life, let me, yea, let God and Gods ordinance preuaile to make thee reforme thine heart and life, in this behalfe, in comming to this place, and lending your eare to Iesus Christ, speaking in his owne ordinance; you make a shewe

to intend obedience to his word, who by his Spirit ſtandes in the midſt of you, ſearching euery mans hidden heart; you make a ſhewe of obedience, the ende of hearing is doing. Shew me that you were not hypocrites in cõming to the ſermon, let your liues ſpeake for you, that you did in ſinceritie preſent your ſelues before the Lord, and were neither fooles to come hither to to no ende, nor diſſemblers to come for a wrong end. I doubt not, but euery one of your conſciẽces, which hath with any reaſonable attention hearkened, is, I am ſure it ought to haue bene ſufficiently conuinced of the loathſomenes and vilenеſſe of this ſinne; yea & of your owne faultineſſe in it diuerſe waies. Shewe forth the fruite of the word, gaine a bleſſing, be doers, not hearers alone.

Now you haue looked in the glaſſe of the word, and ſeene the ſpots and ſtaines of earthlines diſcouered, goe home & purge, and cleanſe your ſelues of them hereafter. Be not like him that looks in a glaſſe, but waſheth not his face; be not ſo, but let the word of God be to you in power, caſt this mõſtrous euil & the dregs of it, out of your likings and your liues. But will ſome man ſay,

ſay, is ſin ſo eaſily left? or cā we ſo ſoon preuaile againſt it in deed, as you ſpeak againſt it? No: but there muſt be ſome paines taken about it: and then I doe not doubt, nay, dare promiſe to a Chriſtian ſoule, the victorie againſt this ſin, & that it ſhall goe downe the winde, and be of the looſing hand. And that you may the better amend your ſelues in this matter, I will ſtand a while to ſhewe you theſe two things.

The cauſes of couetouſnes, miſconceining of God, & of wealth.

Firſt, what be the cauſes of couetouſneſſe. 2. What be the remedies againſt couetouſneſſe, which if any man will aplie wiſely vnto himſelfe, hee ſhall finde a meruailous cure, and that in a ſhort ſpace, wrought vpon his heart.

Firſt then, the main & principal procreant cauſes of couetouſnes, are two errors in the vnderſtāding or iudgemēt. For indeed ſuch is the nature of the affectiōs, that they doe ſeldome or neuer offend, but through the former faultineſſe of the mind. Seldom doth the deſire, or loue, or hatred, ouerſhoote themſelues, but through the deceit of the vnderſtanding part, that being firſt diſordered it ſelfe, diſorders theſe that are as ſeruaunts to it; ouerhaſtie to the worſt, and ouerſlowe in the beſt actions. And in

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the particular, therefore the deſire is inor-
dinately & vnlawfully carried after wealth,
becauſe the eie of the minde miſtaketh it,
marke, in theſe 2. reſpects. Firſt, it doeth
not apprehend in God ſuch abundance of
power and will to ſaue, helpe, and deliuer,
as indeede there is in him, and euery man
ſhould acknowledge in him, & ſo the mind
beeing by this falſhoode driuen from the
ſtrong holde of Gods name, is faine to caſt
about for ſome other place of defence, and
then wealth offers it ſelfe to helpe, as the
bramble to be king ouer the trees, and the
mind ſtill dazeled, & iudging after the ap-
pearãces of things, not after the truth, doth
cõceiue that riches are indeed able to help.
Now vppon theſe 2. groſſe miſtakings, it
follows that the deſire which is ready preſt
to purſue that which is eſteemed helpfull
and profitable, ſets forward it ſelfe, with all
it might, to purſue after wealth, and this is
the originall of couetouſnes. So is this
foule euill begotten of the minde, it is the
darke & blinde brood of an erroneous and
deluded iudgement. And both theſe cau-
ſes are laide open cleere enough before vs
in the ſcripture.

The firſt in *Heb.* 3. where hauing warned
vs of couetouſnes, he ſaith, for he hath ſaid,

I will

I will neuer leaue, &c. By this coherence, ſufficiently imitating, that couetouſnes comes, becauſe one thinks God will not be ſure enough to him, but too quickly and lightly leaue him to himſelfe. And the 2. cauſe Chriſt notes in this Text, ſaying: For, *though a man haue much, his life conſiſtes not in his wealth:* as if he had ſaid, you deſire much wealth, becauſe you thinke it can make you liue more comfortably & ſafely, but indeede it cannot. You ſee now the true cauſes of couetouſnes. I knowe men are willing to make ſhew that this their deſire of wealth is of better parentage, but the truth is, it is as I haue ſaid, the baſe broode of ignorance and errour.

Nowe come wee to ſhewe the remedies of this ſinne, and how it may be conſumed out of vs. Firſt, there are 4. remedies in all. The firſt is, to meditate vpon the word of God that forbids it. Applying the reproofes, and threatnings, and commandemẽts, againſt any ſin in the word of God, to a mans owne ſoule, by ſerious meditation, is a common remedie againſt all ſinnes, and ſo alſo againſt this. The word of God is the ſword of the Spirit, ſeruing to keepe out all luſts from comming with-

2. The remedies.

1. Applie the word to it in ſerious meditation.

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in vs, and to cut, wound, and ſlay them; to which purpoſe it is then effectuall, when it is weelded as it ought, by turning the precepts and reproofes of it, into earneſt complaints againſt our ſins, & ſtrong petitions for our ſelues before the Lord, in ſecret. Indeede lamentable experience driues vs to confeſſe, that the word of God is of little operation, in moſt men for God: & whēce is this? euen from their own follie, that out of their ſinfull hollownes, will not lay it as a plaiſter to the ſoares of the ſoule: but be this ſpoken in aſſurance of truth, & let the heart of euery godly man giue conſent to it, that whoſoeuer hee be which takes the word of God in any particular matter, and alone betwixt God & his own ſoule, ſtands to conſider, ſaying: Loe how plainely the Lord hath forbidden this ſinne, what ſharp reproofes hee hath vttered againſt it, how great the dāger is, that he hath threatned, ſhall ariſe from it, why doe I cōmit it? why do I liue in it? Doe I either not beleeue his word, or not feare his diſpleaſure? And then turning himſelfe vnto the Lorde, doth earneſtly crie out againſt himſelfe, ſaying: Ah Lord God, howe wicked haue I beene to breake this thy lawe, and to endanger my

ſelfe

ſelfe to thine indignation, and ruſh vpon thine anger, ſo ouer-venturouſly?

Now Lord giue more wiſedome, more grace, ſtrengthen me to do thy will, which I ſee and knowe, but of my ſelfe cannot obey: whoſoeuer I ſay, doth in this or the like manner, ſpreade the plaiſter of Gods word vpon his owne heart, let him count the promiſes of God but leaſings, if hee finde it not able to heale anie luſt, though neuer ſo cankered and inveterate; to quell any corruption, thogh neuer ſo ſtrong and violent. Doe thus therefore brethren, for couetouſnes, wee haue ſhewed you ſufficiently, what an hurtfull and vnlawfull thing it is. Enter into thy cloſet as Chriſt bids thee. Ponder of theſe things, ſet downe your owne heartes with theſe reaſons, and conuince your ſelues of the wickedneſſe thereof, and accuſe your ſelues before God with indignation againſt your ſelues, that are ſo baſely enclining to this world, when the Lord bids the contrary; Yea, and beſeech him to ſtrengthen and ſanctifie your hearts now, that ſeeing his will, you may yeelde to it: and that theſe reproofes may be preſent with your heartes to controll them, and check them ſharply, when they

ſo

so offend, and that it would please him to encline your hearts to his testimonies, and not vnto couetousnes; & he that thus doth constantly day by day, or as often as occasion is, let him be bold to promise to himselfe, that the word will prooue a word of life and power vnto him. It will knock off these clogs of wordlinesse from his soule, that his affections shall bee no longer so fettered with them.

Get assurance of eternall life.

The 2. remedie against couetousnesse, is to labour for more and more assurance of the fauour of God and euerlasting life: through Iesus Christ his sonne: And euery man must haue his happines and delight. And if any mans heart be not set vppon the true felicitie, it will be seduced by false; and one guilded vanitie or an other will steale it away from him: but let a Christian endeuour to make his calling and election sure, and to be stedfastly resolute of this, that God for his deere sonnes sake, pardoning all his sinnes, will bestow eternall happines vppon him, and cause him to raigne as a king with his Sonne, in a throne of immortall glorie; where is no sinne, no sorrow, no trouble, nothing to grieue or vex him; but the fulnes of ioy at

Gods

Gods right hand for euermore; and the ſight & comfortable expectations of this eſtate, will ſo rauiſh his heart, and take vp his deſires, that this vile earth, will appeare to be as it is, and he ſhalbe able out of his owne feeling to call it dung and aſhes, as the Apoſtle doth, not ſuffring it carie the name of a treaſure in his eſtimation. Yea and his ſoule from this maine ground will draw another concluſion of no leſſe force to beate downe the riſing of worldlineſſe. ſaying; If God will giue the fleſh & bloud of his ſonne to be the foode of my ſoule, will not he giue me breade and drinke to ſuſtaine my body? If his loue were ſo infinite that hee ſpared not his moſt beloued and only begotte ſonne for my ſake, how ſhall hee not with him giue me all things? He that will ſaue the ſoule, wil he not feede the body? will he denie droſſe, that gaue golde? will he ſay nay for a pibble, that ſo liberally ſcattred pearles? Nay ſure, if our Lord would giue Chriſt for vs, and to vs, for our ſaluation, it were madneſſe to doubt whether he will giue earthly things for maintenance, ſo farre as is good (and further what Chriſtian can wiſh them) for God is alwayes ſuiteable to himſelfe, in all his

his dealings: Get good reasons to trust God with thy soule, & thou wilt neuer feare thy body and thine estate. Haue euidence strong enough for heauen, & thine heart will not desire earth, and much lesse doubt of hauing sufficient therein.

3. Consider well Gods temporall promises.

The third remedie against couetousnes is, to consider aduisedly, of Gods gratious promises abundantly made and written in his word to his seruants, euen for prouision of temporall benefits: we haue his word, yea his deed, his testament sealed and deliuered vnto vs in the presence of all his Saints and Angels; wee haue his bond, vnder white and black, saying: *The Lyons shall be hunger-starued, but they that*
Ps. 34.10. *feare the Lord shall want nothing.* And a-
gaine; *The Lord our God is a Sunne and*
Ps. 84.11. *shielde, and no good thing will hee with-holde*
from them that walke vprightly. And a-
gaine; *The Lord is my sheap-heard, I shall*
Ps. 23.1. *want nothing.* And this the Author to the Hebrewes presseth, saying; *Let your*
Heb. 13.5. *conuersation be without couetousnesse, and be content with that that is present.* Yea, but we cannot be content, wee haue good reason to desire more; For how if harde times & dangers should come, who should then prouide for vs? Who should prouide?

Why

Why are you Christians, yea or no? if no: striue to be so first of all. If ye know that God is not so wretchlesse a father, you are not left to shift for your selues, nor cast ouer to your owne prouiding. Nay, you haue one to care for you, & that for euer, if you can but beleeue his word. Hee, the God of mercy, the God of wisedome, the God of truth, the God of power, the God of wealth, the maker and owner of all worlds, the God all-sufficient, he hath giuen his word for your suretie. We giue much credit to a mans promise, & thinke we are in good plight if a wealthie friend, specially if he be trustie also, doe vndertake to helpe vs. This is not man that may be chaũged, but the vnchaungeable God: not man that may deceiue, but God that cannot lie: not man that may be hindred, but God whom none can resist: not man that may die, but God that liues for euer. And he hath saide, I will neuer leaue you, not in age, not in sickenes, not in a deere yeare, not in hard times, not when you be friendlesse, not when the world is naught, and the dayes hard and euill; he will neuer leaue you nor forsake you; neuer cast you off, nor cease to do you good. O faithlesse and vnbeleeuing hearts, if we do not rest,

builde, and repose our selues, vpon a promise so plaine, so firme, so plentifull, and fooles and absurd, if beleeuing this we will giue our hearts to the world. Heape wealth together whilest thou wilt, it is not thine but Gods, he must giue it thee out of thine owne chest as well as another mans. And if thou haue neuer so little, he hath neuer the lesse, and can giue thee out of another mans chest, as well as thine owne. What needest thou offend God, wrong man, and trouble thy selfe, to get that which is prouided for thee in Gods keeping long before: and thou hast it as much if it be in any mans custody, as if in thine owne. But prodigall children will not liue at their fathers finding, till their owne wayes make them returne weeping home: and we are loth to stand to Gods simple prouision forsooth, it sufficeth vs not, we must haue more, though wee pierce our selues through with wofull temptations for it, because we seeke riches more then his fauour. When will we cause our liues to witnesse that we beleeue God is true? yea when will we cease to call him a liar actually, by coueting for our selues, and not trusting on him that careth for vs. Think

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we on theſe promiſes, haue them in a readineſſe, and when our hearts doe troubleſomely queſtion within vs, who ſhall help vs when we be olde, or in aduerſitie; if we doe not now ſcrape together, ſet them downe and ſay, God will care for me if he be true; & if he be not, it bootes not to get wealth, for then the world and all in it muſt come to nothing, together with his truth; which is himſelfe. Now the laſt remedie againſt couetouſnes, & as needfull as any of the reſt, is, to informe our ſelues truly as concerning the nature of wealth. For none can loue it but through ignorance, nor deſire it, but through loue. Looke vppon it as it is in it ſelfe, without the paintings of opinion, and our deſires will of themſelues deſpiſe it, and as it were ſcorne to be captiue therevnto. Now the contemptiblenes of wealth will be manifeſt, if we ſet our ſelues well to conſider of theſe things following. Firſt, what kind of men haue moſt of it. Secondly, how vncertaine. Thirdly, how vnprofitable. Laſtly, alſo how hurtful it is. For the firſt then, let the ſtories be asked both of holy writ and profane authors, & let them ſpeak, who be the men, and what haue they bene which

4. Conſider rightly what wealth is to which care, marke

1. What men haue had moſt of it.

haue bene wafted through the ſea of the world, in the greateſt and the talleſt veſſels, haue not many of them bene the moſt brutiſh men, the verieſt beaſtes, and the moſt loathſome and abominable creatures that euer breathed aire, or ſaw the Sunne, & ſuch as a Chriſtian man cannot name without hating? *Kaynes*; *Nimrods*, *Cams*, *Iſmaels*, *Eſaus*, *Saules*, *Ahabs*, *Nebucadnezars*, *Baltazars*, *Herods*, *Iudaſſes* diuels? And in other authors, *Nero*, *Cõmodus*, *Heliogabilus*, and other monſters of men? Indeede I denie not, but good men haue alſo bene wealthie, but that which is ſo common to good and bad, that for the moſt part, the worſt haue had moſt of it: cannot if God be the diſpoſer of things be the true treaſure. What is that that a wiſe mã doth commõly caſt to dogs, but bones or carion; that he giues to ſwine, but draffe or huskes; what that God giues to ſuch as are worſe then ſwine, or dogs; but worſe I meane, more baſe then draffe or carrion? Thinke we that the God of heauen is ſo vnwiſe a diſpencer of good things, that he would caſt pearles to ſwine, or good things to dogs? Surely were there ſo much excellencie in theſe matters, as we fooliſh-

ly

ly dreame of, they ſhould not be ſlung to thoſe whom God hates, and purpoſes to fat as hogs to the day of ſlaughter; but rather moſt vppon his children, whom he doth intend to glorifie with himſelfe. God feedes them full with theſe things, whome he will throw to hell; thou maiſt be a rich man, and yet a diuell for all that; goe then and deſire wealth, if thou thinkeſt it yet the true treaſure.

But yet further conſider we how vnprofitable it is. Take wealth as wee meane it, for the ouerplus of thinges neceſſarie to competent maintenance, & you ſhal not be able deny (ſet opiniõ aſide a while) that it is a thing on fought: Will you not yeeld that God is wiſe enough to call things by their right names, and to entitle euery creature after the true nature of it? Aske then the Scripture the voice of God, what this gold and ſiluer, theſe lands and liuings, and rich poſſeſſions, this god Mammon, ſhould bee called? Wil it not anſwere, *A ſhadowe*, ſaying: *Man walketh in a ſhadowe, hee troubles himſelfe in vaine, euery man heapes vp, and knowes not who ſhall gather it.* Will it not ſay, *A flowre*, for *all fleſh is graſſe, and the glorie thereof, as the flower of graſſe.* Will it not ſay lies,

2. *How vnprofitable it is.*

Pſal. 39. 6. 1. *Pet.* 1. 24. *Pſ.* 62. 9. *Eccle.* 1. 2. *Prou.* 23. 5

lies? The chiefe men are lyers. Will it not say, *Vanitie*, for all is vanitie. Will it not say, *Nothing*: as *Salomon*, *Wilt thou set thine eyes vpon it, and it is not, it hath no beeing?* Either challenge God of follie, or falsehood, which hath called this wealth, shadowes, flowers, lyes, vanitie, nothing: or elsyeeld that we haue bin deceiued in thinking better of it. Wil we not see our error? and confesse that wee haue bene cousoned as children, with gawdes, and now begin to trust our fathers iudgement? But you shall see that it is not without cause vilified with these titles, & if you wil but lēd an heart to iudge, as an eare to heare, you shal perceiue as cleare as noone day, that they be as vnprofitable as anie shadow. What will you terme that, that can doe no good, to soule, bodie, name, state, nor keepe anie euill, from soule, bodie, name, state, nor mittigate such euils as a man is pressed withall, in any of these respects? Euery man will yeelde it may well bee called a thing of naught, and cannot well be called by a better name. Beleeue not shewes and conceits, & thē be your selues iudges, if wealth, I meane ouerplus of maintenāce, can do any thing in any of the forenamed respects.

1. *Soule, for getting good things of it.*

What

What is good for the soule, but faith, repentance, the spirit of God, the answering of our prayers, the pardon of our sinnes, and the attaining of eternall life? And I pray you, can you buye these thinges for money? can you purchase them with Iewels? or get them for exchange of goods? Wil God giue heauen to any man if he wil morgage a faire liuing to him for it? Will hee giue him faith, that can bring a riche Iewell, or a purse of golde for it? or will he heare his praiers any whit sooner in his neede, that is clad in cloth of golde, and hath thousands by the yeare, then if he went in meane apparell, and had not twise twentie pound, nay twenty pence yearely? or is there any commuting of pennance in heauen? or can wee by a great Fine answere for a fault? Indeed if you be any so blockish, as to beleeue the palpable deceites of popish *Rome*, some of these things are set to sale there, and there you may buye indulgences and pardons: but wee knowe well enough, that *Rome* and heauen stand a good way asunder, they be not ruled by the same lawes, neither will God stand to these bargaines that the Pope makes for money. You haue all yeelded, now that for

2 *Body for the same respect.* ſoule, money cānot bring any good to it. But what? cannot it profit the body more? Aske experience. Wil wealth buye health? will it purchaſe eaſe, or a good nights reſt, or an houres ſleepe, or a good ſtomack, or any of theſe things that are leſſe thē theſe? Anſwere what you knowe by proofe: Will wealth buye theſe things, and what is the bodie the better for it then? But yet perhaps the name may be more beholding to it. It will ſurely bring credit and good eſtimation. Indeede heere, if in any thing, the riche man magnifies himſelfe aboue the poore, becauſe he takes himſelfe to be in better reputation. But heere if in anie thing he is moſt of all deceiued. I confeſſe it makes him thinke much better of himſelfe, but neither God nor man doe thinke the better. Yea God and good men thinke the worſe of him for this. If it come in by violence, oppreſſion, robbery, and vniuſtice, you will yeeld that no man hath the better liking of one for ſuch wealth. But ſay that a man hath not waded thorough theſe filthie and ſtinking guzzels to get it, but haue come vnto it in the moſt cleanly manner, as ſome, but not the moſt doe, it ſhalbe plaine, if any reaſon will rule vs, that

3. *The Name.*

it

it cannot get a good name or credit. For ſay what will you call credit, to haue cap and curteſie, and a bended knee, and a fewe cõplements of behauiour acted vnto your ſilken coate, or before your ſelfe it may be, or to be looked after and gazed vpon by the deceiued multitude, and to be followed by a great number of hangbyes that runne after you, as Eagles after a dead carkaſſe to feede vpon you? Is this credite, is this eſtimation, to be crouched vnto as a little curre doth to a maſtiffe, to be ſoothed vp, and heare faire wordes, to be al beſprinckled with Court-holywater euery day, in a word, to be ſtabd with the cut-throat kindnes of flatterie? If you call this credit, and if this be the good Name you talke of, it is euen a fit thing to be gotten with wealth, an vnprofitable credit, an vncomfortable credit, an hurtfull credit, with vnprofitable, vncomfortable, and hurtfull riches.

And if any man haue but a graine of wiſedome, he wil ſee that this is farre from credit, or a good Name. But if it be to be well eſteemed of, in the hearts of men, to finde reuerence in their ſoules, to haue their conſciences commend one, and their inward man, ſet him (as it were) in a good roome of the affections, and their priuate thoughts,

thoughts, to yeeld a good testimonie for him: If I say, this be accounted credit, as it is indeede, a man is neuer a whit the neerer to it, for aboundance of goods. That will make men fawne and wag the taile, as a curre vppon his maister that is at dinner, to get a bone; yea & perhaps also to licke ouer his sores with a poysoning not an healing tongue, (for in this a flatterer is ten times worse then a dog; yea he is a venim-mouthed dog) but behinde his backe, and in his absence, none shalbe more ready to talke of his faults, to deride them, to blaze thē, to disgrace them, then hee that crouched so much in presence, & did him so much (as you please to cal it) credit to his face; yea, & in the midst of all this crowching, no mans heart doth more loath, abhorre, scorne, and cōtemne him, then the man that is so seruile and officious because of wealth. And this is all that wealth can procure for the name, but nothing vnder heauen can make the heartes of men to reuerence any, and their soules to haue in good account, yea and prefer him (in their mature iudgement) euen before themselues. Nothing can doe this I say, but grace and vertue, true pietie, true

holines,

holines, and godlines of conuerſation, to which mony cãnot helpe a man. A poore man that fares but reaſonably, and goes in ordinarie attire, and cannot ſhew either mony or lands of his owne in any great abundance, ſhall yet if he liue vertuouſly, and walk in the feare of God, & in the obedience of his holy commaundements, be more reſpected in many degrees, in the ſoules & conſciences of all that know (yea of thoſe alſo that doe ſlaunder & enuy, and maligne him) then the moſt wealthy man vnder heauen wanting theſe things. *Iohn* had more reuerence in *Herods* heart, then *Herod* amongſt all his courtiers and ſeruitors, though he wanted all that cap and knee wherewith *Herod* imagined himſelfe to be lifted vp to heauen in eſtimation. Yea, and if a riche man haue this credit (as *Dauid*, *Iob*, *Abraham*, and others had,) it is not his wealth but his goodnes (which doth nothing at all depende vppon his wealth) that brings the ſame vnto him: for a low eſtate giues occaſion to exerciſe as many vertues, and ſhewe as much grace, (let *Iob* be witneſſe) which they that be wiſe (whoſe commendation alone is deſireable) will alſo ſee and obſerue, as the moſt high and exalted. And wherein then

is

is wealth to be regarded for credit ſake? butthat we are fooliſh,& miſcal that credit which is but flatterie; or at the leaſt but complemental trouble and vexation? But if it can doe no great good, yet I hope it can keepe away much euil from me (will ſome man thinke) & make me ſafe in the day of daunger. Let vs a little conſider ſeriouſly of that poynt too; and if you finde that it be as little able to defēd againſt any harmefull thing, as to procure any good, you will not then ſurely deny, but that it may well be called a lie, as the holy Ghoſt in this reſpect doth terme it; becauſe he is neuer a whit the ſafer that hath it. Now then all euils are either ſpirituall or temporal, ghoſtly or bodily. The ghoſtly, are firſt, ſinnes and luſts of our ſoule, as ignorance of God and his wil, pride, vnbeleefe, enuie, malice, filthie deſires, frowardnes, vniuſtice, a lying, a blaſphemous tongue, and the like. And will a golden plaiſter heale theſe diſeaſes? Let experiēce ſpeake, and let the heart of euery one of you giue aunſwere to this queſtion. Will a plaiſter made of golde and ſiluer heale theſe diſeaſes? Ah no, no: the whole world can tel it doth the contrarie: rather cauſing them

2. For remouing euill from thee.

Soule.

to

to feſter and ranckle; yea, and building a ſtrong caſtle for euery inordinate affection, to poſſeſſe the heart of them that haue it, with ſo much more might and tyrannie: wealth makes a warme neaſt for ſinne to ſit and hatch in, as we ſhall ſhew anon. A man ſhall not ouercome his luſts a whit the ſooner, or the more eaſily, when his purſe is full, his houſe furniſhed, his grounds ſtored, his reuenues doubled, not theſe temporall, but ſpirituall weapõs, the edge whereof is rather dulled by wealth, doth ouercome ſuch enemies. It is weeping, mourning, praying, and crying to God, it is euẽ godly ſorrew, that as a good plaiſter heales the ſoule, and wealth doth rather fill men ful of laughter and Iollity, and earthly delights, in which he that liues is dead while he liues: that Chriſt might well ſay; *Woe be to you that are rich, woe be to you that laugh.* And Saint *Iames*, *Howle yee rich men, for yee haue liued in pleaſure*: and by conſequent, in ſinne vp to the eares, ſeeing Chriſtian mourning, onely keepes a Chriſtian ſoule in good temper. Yea, that one luſt of couetouſnes which wealth ſeemes moſt of all able to vanquiſh, yet it cannot. Mony will not cure couetouſnes, more then wood

wood and oyle can quench fire. We see it and wonder, that euen this lust is nothelpe ned, but encreased rather with it, as thirst with some harish and ill-brued drinke, or wine which the Vintner hath adulterated with brimstone, or some such like geere. The more a man drinks of this, the more drought. The more a man hath, comonly, the more worldly. And for the diuell and an ill conscience with the horrors of it, we know that Sathan can shake, affright, & terrifie a rich man as soone, as much, as a poore. When God sets the diuel & an ill conscience loose, they feare not an heape of golde, a faire house, a silkē coate, a great liuing, nay not a throne & scepter, but will as tormentingly, gnaw the soule of him that hath all these things, as if he wanted all. A garment of tissue can no more keepe a broken bone from aking, then a rich estate, an ill conscience from vexing. Yea & the scorching flames of hell wil burne, frie, and cōsume the soule of such, with as hidious torture as the pooreſt varlets. Witnesse the rich glutton *Dives* in the Gospell. So that the soule is no whit the more exempted from sinne, from temptation, from horror, from damnation, because

cause of wealth, and is it not yet sufficiētly proued, that wealth is worth nothing? But what say you to tēporall euils, wil not money preserue a man from their danger neither? Not at all, common sense can tell vs. 2. Bodie.

For it cannot driue away the goute, the stone, the strāgurie, the collick, the feauer, the plague, the headache, the toothach. Yea, a fellon, or a whitloe, or the ache of a finger, nor the greatest, nor the least diseases of bodie, will be afraide of riches, his foote will stumble as stone, his skinne, his bones, breake as stone, that hath them, as that wants them. These griefes, as the frogs of Ægipt, enter into rich-mens houses, creepe vpon rich-mens bodies, yea they are rather more subiect to diuerse euills, because of their ouer-abundant fare and daintines, and yet doe not enioy their plenty, because they are commonly cloyd with too much, and to him that is full, an hony combe is bitter. So that these mens houses are as much troubled with bad stomackes, with consumptions, with Ohs, cryings, and complaints, as the meaner sort. If you say but they can hire phisitiōs, I answere, it is true, but the phisition cannot heale the dis-

case: yea, sometimes he kils thē with too many drugs, & the poore man hath better phisicke, better cheape. His paineful labour, and his moderate fare, is better to him, then a colledge of phisitions.

3. Estate. Also imprisonment, restraint, confining and banishment, doth as soone befal to them, as to their lesse wealthy neighbours, as all ages witnesse, and all stories. Nay, I will yet adde one thing more, that seemeth more straunge then all this; wealth cānot keep a man from pouertie, from beggery. And because I know you will all deny this, I will bring in 70. Kings at a time, to take their oaths vpon it. Looke in the first of *Iudges*, and there you shall see 70. Kings with their fingers, and toes cut off, glad like whelps to licke vp crums at an other Kings table. And then a little while after, you shall see that the same king which made al thē so poore is vsed in the same maner himselfe. What beggers-brat, could haue come to more neede?

Iudges. 1. 6. 7.

Now denie if you can, that a rich man may die a begger, as wel as he that is so borne. And I pray you doe but aske your owne memories, if they cannot tell of diuerse

diuerſe in their owne knowledge, that from great wealth came to a morſell of bread, whoſe youth ſwimming in dainties, their elder yeares would haue ſnapt at a cruſt, as we ſay, and beene glad of any releefe, & that alſo in many, not through their owne default. And yet is not wealth vnprofitable? Againe, for inward troubles that be naturall, as greefes, care, iealouſies and feares, we know that as cobwebs breede ſooner vnder wainſcote and faire hangings, thē vpon a plaine wall: ſo theſe ariſe in greater meaſure to them that are moſt clodg with plentie, as whoſe liues in all mens ſight doe moſt ſhew it, and if they doe at any time want them, not their money but ſome other thing doth free them from the ſame. But yet perhaps wealth may mittigate the paine of a croſſe, though it cannot keepe it off? Indeede of all profitable effects, this is the leaſt & loweſt; but wealth is too baſe and weake to effect any ſuch mittigation. When a rich man lies ſicke of any diſeaſe, hath he one pang leſſe? or is he able to beare one pang more patiētly, becauſe he can make a greater Inuentary then his neighbours? or when he is falne into pouerty or decay,

4. *Minde for naturall reſpects.*

3. *For mittigating any euill.*

doth it aſſwage? (nay doth it not rather aug-
ment) the ſorrow that once he was in this
and this place and abundance? If a libell
or a falſe report bee caſt out againſt him,
doeth it ſting or nettle him, leſſe, or not
rather more then an other? Nay doe we
not ſee, that becauſe it makes the heart big-
ger, it makes alſo the croſſe heauier com-
monly? ſo that a meaner man could with
fewer cries & lamentations lay 5. children
in the graue, then hee can carrie out one.
A poore man could with leſſe vexation,
beare an hundred ill words & railings, then
he the leaſt croſſe-word. Of all men ordi-
narily none vexe themſelues more vnder a
croſſe then the wealthie, becauſe they leaſt
look for it: and wealth we know cānot buy
patience, becauſe not wiſedome and god-
lineſſe that are the mothers and nurces of
patience. But yet will ſome man ſay, the
rich man hath a fire, when another man ſits
colde; the rich man is warme clad, when an
other is ſubiect to winde and weather. Hee
fares well when an other is hungry. I an-
ſwere, he is as free from colde that goes in
frize or carſey, as he that is in ſattin & vel-
let: & it hath not yet bene brought to light
that the warmth of vellet is more whole-
ſome,

ſome, or more comfortable, then that of frize. Alſo he ſleeps as well that lyes vpon a flockbed, or a pad of ſtrawe, as hee that hath his downe bed and pillowes, and his Arras couering, and the ſofteſt ſheetes. Yea, and he that hath but one diſhe, or perhaps onely bread and cheeſe, and now and then ſome warme meate, feedes as ſweetly, and with as good an apperite, digeſts as wholſomely, and with as ſound a ſtomack, as he that hath dainties brought to his table frō the furtheſt quarters of the world: ſo that heerein the man that hath but enough for foode and raiment, is at leaſt his equall, that hath an ouerplus, and not the rich mans ſuperfluitie: but his competencie doth afford him theſe benefits, which diuers times are made more vnſauorie, neuer more able to comfort and content by their ouerplentious ſtore: and we tooke in hand to ſhew, not that ſufficient for meate, drinke, & cloth, to content nature (which is the meaſure wherewith God limits our deſires) but a ſuperfluitie of things (which couetouſnes aimes at) is vnprofitable and worth nothing. Which ſeeing it can bring neither health, contentment, nor good name, neither grace, vertue, nor for-

giuenesse of sinnes, seeing it cannot driue away sinne, Sathan, hell, death, sicknesse, paine, sorrowe, yea, or pouertie, nor extenuate the torment of any of these, as euery mans heart will tell him that it cannot: In a word, seeing it wil not make a man liue one whit the longer, or with more comfort, nor die one whit freer from pangs and greefe, nor gaine heauen, nor escape hell the sooner when hee is dead: will you not see and confesse it to be a thing of naught? And may I not say, cease from wealth, which hath no breath or strength at all, for wherein is it to bee esteemed?

How fickle & vncertaine it is.

And therefore thogh thy crooked heart is not willing to yeeld, yet thy iudgement cannot chuse but be conuinced of this, that great riches are vnprofitable, and not worth a rush. But say it were not so little commodious, yea say that it could do any of the fore-named things, yet I will proue to your consciences that it is not worthy your desires, because of the next propertie thereof, which is vncertaintie. It is like a runnagate seruant, a fugitiue, a plaine vagrant, which though he be big-boned and strong and skilfull, and able to worke, yet no man greatly cares for, because he will

be

be gone when a man hath moſt neede of him, and perhaps alſo take ſomething away with him that was more worth then all his ſeruice. So wealth wil take its heeles when a man hath moſt vſe for it, and carry contentment away too, which is more pretious then all the falſe happineſſe that it could procure whileſt it remayned with vs. This wealth hops from man to man, and place to place, as a light winged bird, from tree to tree. And no man can ſay where it will rouſt at night. The holy Ghoſt hath compared it to a wilde-foule, moſt ſwift of wing, and ſtrong in flight, ſaying; *Riches takes it ſelfe to it wings, and flies away.* Not like a cocke or hen, or ſome tame houſebird, that a man may follow and cath againe, no nor like an hawke that will ſhew where ſhe is by her bells, and be called againe with a lure; but like an eagle, that mounts a loft paſt ſight, and is caried away with ſo much haſt that nothing will recall her. And where is the man that can clip the wings of this eagle, when it is in his owne cuſtodie, that it ſhall not be gone from him when he thinkes leaſt of it? If it could procure any benefit to your liues, you ſee it were not yet worth your wiſhes,

Pro. 23.5.

your toyle for it, departs when you ſhould vſe it ; and that without taking leaue : and then as hee that riſeth from a ſtoole, and thinketh to ſit downe againe , the ſtoole being remoued, takes the more daungerous knocke; ſo the minde that relied on wealth, when it miſſeth it , is more tormented with vexation by the vntruſtines thereof. And ſurely, who hath liued ſo little a while, but he hath ſeene wealth runne away from many a maiſter, and neuer came at him againe to his dying day? Yea, & oftentimes alſo leaue him to hunger, thirſt, nakednes, and al miſerie and reproach: yea, though heere his forefathers haue bene at great toyle, and perhaps hazarded a ſoule or two to get it. Yea it hath ſerued many a Lord, Nobleman, and great Prince thus vntruſtily, and yet will we not take warning but truſt it, doate vppon it? The holy Ghoſt cals it a lie, becauſe it wil ſurely play him ſuch ſlipperie prankes, that hath confidence in it (as euery man hath in that meaſure he deſires it) and a ſhadow, becauſe euery cloud that flies ouer the Sunne may (& that which is not to a ſhadow) irrecouerably cut it off. No man can promiſe himſelfe to be wealthy

till

till night, one coale of fire, one vnaduiſed word, two falſe oaths, of 2. falſe villaines, (and how many ſuch be there in the world) may make him a begger and a priſoner both at once? or if not ſo, yet he may goe from it in a moment, as the rich man of whom Chriſt ſpeakes immediately after my text, whoſe ſoule was called for, that night that he ſang downe ſecure to himſelfe, and when a man hath gotten goods not by right, and dyes in the midſt of his dayes, and leaues his wealth to another, perhaps he knows not whom, doth he not proue (that of himſelfe the which was true before, but neither himſelfe nor others would ſee, namely) that he was a ſtarke foole? But al this is a little in compariſon of that which I haue to ſpeake againſt it. It is not alone vnprofitable, but hurtfull alſo, and exceeding daungerous to him that poſſeſſeth it, creating much euill to his body and his ſoule, which harmefulnes proceedeth not from the nature of wealth, but from the corruption of men; as cold drinke in it ſelfe is good, but not to him which hath the fit of an ague, yea to him, it is almoſt as bad as poyſon; and ſo, ſome meates are naught for men

4. How hurtfull it is too.

of ſome conſtitutions, which they loue, but loue not them, and of theſe men are accuſtomed to take heede. Neither is this daunger a whit the leſſe, becauſe it comes from our il nature, not from wealth it ſelfe, ſeeing this corruption of nature cleaues to our ſoule, as faſt as the skinne to the fleſh, and we ſhall aſſoone ceaſe to be, as to be ſo euil. Yea moſt of al, is it harmefull to him that moſt deſires it; and howſoeuer others may eſcape the hurt of it, yet hee cannot eſcape, ſeeing the ouerprizing thereof bringeth forth the deſire, & both together cauſe the daunger. It may therefore very wel be likened to an artichough, a litle picking meate there is, not ſo wholſome as delicious, and nothing to that it ſhewes for; more then the tenth part is vnprofitable leaues; and beſides there is a coare in the midſt of it, which will choake, not feede, and ſtrangle, not nouriſh: If a man doe not picke warily what he puts into his mouth, better it is that God giue vs our portion, then ſet the whole diſh before vs; we ſhall well-neare choake our ſelues with it; and ſuch a thing is wealth: yea, it is like ſome kinde of fiſhes, ſo full of ſmall and vnſeene bones, that no man

eates

eates it without great heede, but with great daunger; but a childe cannot scape perill if he venture to eate it: and where shall we finde a man, not a child in vnderstanding, if any other be past a childe, yet certainly the man that loues wealth is not? It is like an head-strong and lusty horse, that casts the weake and vnskilfull rider, to the breaking of his bones, if not his necke: and though children desires to bee on horseback, yet the father had rather keep them a foote: and certainly fewe haue the strength to bridle, and the skill to sit and manage this restie steede, it is sure none that loues to be vpon the backe of it, hath skill in this horsemanship. But wherein is it so dangerous will some man say? I answere, it is very troublesome to the outward man, and like a luggring carriage, makes him sweate and puffe that goes vnder it. The rich mans plentie will not let him sleepe, his varietie of dishes, bringes him to surfetting, and that to many noysome diseases, and vnquiet nights & daies; and besides, his eies, his eares, his hand, his heart is not his owne, he cannot be where he would fainest, nor speake nor thinke of what he most desires, being called away by

Bodily estate.

by multitude of affaires, too too many ſtreams of buſines do driue him by force, euē frō himſelfe,& he may well be called any mans ſeruāt,rather then his owne; ſo that in outward regardes, when wealth growes very large,it is like a long coate or a garmēt too ſide,that a man treads vpon often,& catcheth a fall,whē another goes vpright, either he muſt hold it vp (and were it not as good be cut ſhorter) or elſe it will bring him downe; yea it makes men obnoxtious to enuie,and ſo ſubiect to malice,that none are more. As a tree that hath thicke and large boughs, euery man deſires to lop him;beſides that,the ſidenes of his garment makes his owne feete ſtumble:others alſo can more eaſily tread vppon it, and giue him a fall; But all this is nothing,a man might well either beare or preuent ſuch troubles. There follow an other ranke of miſchiefes out of the rankes of wealth, that are more pernicious to the ſoule, and cannot ſo well be ſhunned.

3. Soule.

1. Begetting euills.

False confidence.

It breedes many noyſome diſeaſes to the ſoule. Firſt, it makes the ſoule very vainely and falſly confident. Men thinke themſelues ſo much more ſafe, by how much more rich, and cannot be content to haue wealth,

wealth, vnleſſe they doe alſo truſt vpon it; as *Dauid* on his hill, which yet deceiued him. The riche mans riches is a ſtrong tower in his imagination, ſaith *Salomon*; he takes himſelfe as it were walled & moated about by them, thogh indeed he lie as opē to danger as other men. Secondly it ſwels the heart with loathſome pride, making a man thinke himſelfe alſo ſo much the better, by how much hee poſſeſſeth more. This diſeaſe as wel as the former, the Apoſtle notes, ſaying to *Timothy*: *Charge them that be rich in this world, that they be not high minded, nor truſt in vncertaine riches*: As if he had told vs that theſe 2. maladies, falſe confidence, & an haughtie conceit of ones, the purcines of the mind, doe ſo quickly enſue vpon great poſſeſſions, that fewe or none eſcape them. None can miſſe them without many warnings, many earneſt exhortations, nay, nor ſcarce with them. This wealth is like ſtrōg drink to a weak braine, which ſends ſuch hote and fuming vapors vp into the ſame, that a man imagines hee can hit the skie with his head, when hee cannot ſtand vpright vpon his feete: yea ſcarce keep himſelfe from tumbling in the mire. The monſtrous violēce of fiery paſſions, into which (as into fits of a burning ague)

2. *Pride.*

1. *Tim.* 6.

ague) euery ſmall croſſing by an inferiour or equall, driues men of wealth, ſhews what big conceits they haue of themſelues. In a word, let examples heere make the caſe plaine. Name a man almoſt that did not waxe proud by wealth, vnles God ſo ſauced his ſweet meat with the ſowre ſauce of affliction, that it was euen made vnſauorie to him. It bred this frenzie in *Dauid*, *Vzzia*, *Aſa*, *Hezekiah*, the beſt kings that the ſcripture ſpeaks of; and if ſuch men could not beare it, what are wee? If any think though it made others worſe, it ſhall not make him ſo, let him knowe, that this very conceit ſhewes him to be proude, when he hath it not, and how would he be then if it were in his hands? thou art now conceited when thou art in a lower eſtate, will thy conceit of thy ſelfe diminiſh with the encreaſe of thy ſubſtance? Doeſt thou thinke God is ſo ill a diſpoſer of things that hee would not giue it thee, if he knew thou couldeſt vſe it moſt to his glory? Giue God leaue to know what is in thee better then thy ſelfe, as the phiſitian knowes the ſtate of the patients body, when he knows it not. What childe doth not thinke he coulde vſe a knife well? But the wiſe father knows his

his conceite ariseth from ignoraunce: so I say to thee, that dreamest wealth should not make thee worse. Art thou better then *Dauid*, and *Salomon* his sonne? To say as the thing is, therefore God doeth not giue so much of this wealth to his children, because hee knowes they would hurt themselues with it, but giues a low estate to most of his seruaunts: for if they had more wealth, they would be so drunke with conceit, that they would think themselues too good to serue him, as many men doe that haue it. And no wonder that riches bring a man to great pride. For they make him vtterly distaste religious exercises, which should weane the heart frō cōceit of it selfe. Hee cannot haue while to pray, reade, meditate, for following his pleasures, or seeking to adde more to that hee hath, so that none doe seldomer visite God in their closet, with true deuotion and feruent cries then these, vnlesse the Lord fetche them in by a sore crosse, & then thēselues can see what harme their prosperitie did vnto thē.

Then from pride growes securitie; as a dead sleepe from drunkennes. Those that haue their barnes and houses full, as the rich man after my text, if they be not so wholly

3. Securities.

wholly past sense as in wordes to take vp his note, & say; Soule, soule, eate & drink, and take thine ease: yet indeede fall iust to this practise, nuzling themselues in this worlde, as an hogge in strawe, and giuing themselues to seeke their pleasures, profits, & promotions, & are so possessed with their own thoughts, *viz.* how to get such a liuing, such a faire house, such a match for this daughter, such a thing for this sonne, that scarce once in a moneth or an yeare, they can haue time seriously to thinke of getting heauen for thēselues, or for their children; yea, and though they haue some good thoughts put into their hearts by a good sermon, or good exhortation, they die all, like a sparke of fire for want of blowing; and adding too more fewell, I would these things did neede any proofe: and it were not so plaine, that all can see it, but those that feele it.

4. *Licentiousnes.* Yea sometimes wealth breeds that notable licentiousnesse (where it is growne to a great floud) that it makes men not to care what they doe, but commit whordome, and other as foule sinnes, euen openly, because no man, scarce their ministers, whom they wil likely chuse for their owne

owne turne, scorning to suffer the wholesome plainnes of him that scornes to flatter; scarce I say, their ministers dare tell them they offend. Yea, they promise to thēselues, by mony & friends, to out-face Iustice it selfe, & peruert righteous iudgement; so that when none keepes them from sinne by reproofe, nor drawes them to repentance by iust punishment, they may goe to hell without rub, as a bowle downe an hill in a smoothe place, the matter being referred to the last iudgmēt, and the iudge of all flesh, who will iudge them so much more seuerely, by how much they boare out sinnes on earth with more quietnes and safetie.

And lest men should thinke onely the worst men fell to these sicknesses, by fat pastures, behold *Dauid*, a man after Gods owne heart, who in his abundance stood vponhis hill vaunting himselfe, & saying: *Hee should neuer be mooued*; and sodainly fell to adulterie, to murder, to such hardnes in both, as not to confesse them of a long time; and had not God straungely turned him, wealth woulde haue brought him to the diuell; and this is the good it doth euen to good men, except God doe cha-

chastise them euery morning and euery night, and make them sober by many tribulations, that a poorer man shall scape. In one worde therefore, the richer any man is, vnlesse hee pray more and bewaile his sinnes more, and thinke more of his latter ende, the worse hee is, and if God doe not crosse him more then others; hee will pray lesse then others.

Wherefore vnlesse his wealth be allayed by more pinching afflictions, and then who would wishe it, he cannot but be a greater sinner then other men. And say he be Gods childe, yet he growes farre slower in grace: others profit more at one sermon then he at ten; others make more feruent prayers, and haue more holy meditations in a moneth, then he in a yeare; & thinke more of heauen in a day, then he in a moneth; so that Christ may well call riches the thornes that doe euen choake the word, and therefore they doe also make the way to heauen harder. The same meanes that drawes poorer men to saluation, will not doe him: hardly can a rich man goe to heauen, it is as thicke claye in a iourney, that makes a man goe softly. Not many rich men are saued, saith

1. *Hindering.*

1. *Grace.*

Paul.

Paul. And how hard is it for him that hath riches to enter into heauen, saith he that cannot lie, or be deceiued. Now let them goe and boast of their happinesse, that makes them more proude, secure, and licentious then other men, and makes the way of grace and the way of life to be much more difficult and tedious to them thē other men; & who would be so greedy of that which the more he hath, the lesse vertuous he shal be, if he be not more afflicted, and shall finde it more difficult to be saued: wherefore if any of you haue doated on wealth heretofore, let him seriously consider and ponder vppon this, how fickle it is, how little good it can doe, how much hurt it will doe; and I assure my selfe and him too, he shal soone grow lesse in loue with it, if he will be led by reason and truth, not by fashion and opinion. And thus brethren I haue according as I was able, shewd you what couetousnes is, the causes, effects, signes, & remedies. Try your selues by this description and these signes, fright your selues from it by these causes and effects, and heale your selues of it by these remedies. Suffer your soules to be wrought vppon, and let the

Conclusion of all.

ſucceſſe of your hearing be good, you are nearer damnation by this Sermon, if you mēd not the fault reproued, neerer ſaluation, if you will take warning: let not the word be a ſauour of death to any of you. It comes to my minde what is ſaid in the Goſpell, when Chriſt had ſpoken againſt couetouſnes, the phariſes that were couetous heard theſe things and they laughed him to ſcorne, as if he had diſgraced couetouſnes, onely becauſe he wanted wealth. If theſe ſpeeches finde no better effect, how il haue we beſtowed our time? Be not as bad as phariſes, I beſeeche you, contemne not the ſpeaker, deride not the word of God, but heare it, beleeue it, practiſe it, condemne the ſinne, leaue the fault, beware of couetouſnes, and be that which no couetous man can be, true Chriſtians, and true bleſſed men: which God graunt, for his ſonnes ſake Chriſt Ieſus, to whom with the father and the holy Ghoſt, be all honour and glory, now and for euer,

Amen.

27 DE 66

FINIS.